

Southern Churchman



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RICHMOND, VA., JULY 21, 1923.

No. 29.

Channels

A bird-song at the break of day,
A word of cheer on a weary way;

Arbutus bloom in a lonely nook,
A helpful thought in a little book;

The breath of a rose in darkened
room,

A friend's loved voice dispelling gloom;

Moonbeams upon the ocean's foam,
At end of the toil lights of home;

Through simple, oft unnoticed ways,
The love of God fills all our days.

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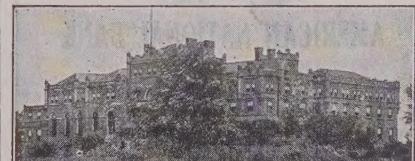
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— Thoughts —
For the Thoughtful

Faith is the first motion of the soul away from itself.

In rearing a child, think of its old age.—Joubert.

On the day we have done no good we have done much evil.

If we talk about Christ we shall never run out of something to say.

No man deserves honor who thinks more of his standing before men than before God.

Undertake to keep the Ten Commandments, and you will soon find out that God is their Maker.—Ex.

Who has more soul than I masters me, though he should not raise his finger. Who has less, I rule with like facility.—Emerson.

Amusements are to religion like breezes of air to the flame, gentle ones will fan it, but strong ones will put it out.—Thomas.

Do I need to remind you that those Christians who avail themselves of the discipline of prayer are the Christians that win victories, and that those who neglect these things are incapable of conquests for Our Lord.—W. W. Moore.

When men come and say, "Here we are, our interests, ourselves, our business, everything"—then the windows of heaven are never shut—never! When my all is upon the altar, then the windows of heaven are open and the blessing descends.—G. Campbell Morgan.

Whate'er is best for me, my God will bring to me,
If I do only wait, and trust, and pray;
Whate'er seems dark to me, shall end in light for me;
'Tis but the glooming which foreruns the day.

—J. H. McC. Key.

All who have caught Christ's spirit or felt the throb of His love have been quickened to a new life of service. Who but Christ so served or inspired service, so lived and died and lives again and ever again in each new life that He dominates? Ah, this it is to be a Christian! It is just to be what we know we ought to be, what we were made to be—sacrifice is joy.—Josiah Strong.

When youth and joy still walked with me,
And death's great awe and terror made
A sombre stir, a solemn hush,
My soul was sore afraid . . .

But now I see with calmer eyes
And ended life, a life begun.
For death is not more strange than birth,
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EDITORIALS

Vol. 88.

RICHMOND, VA.

JULY 21, 1923.

No. 29.

AN UNFORTIFIED BATTLEFIELD

Last month a movement was inaugurated at a luncheon given in Chicago on June 6 that has more than a local interest, and is deserving of editorial comment as well as mention in the news columns.

The object is the building of a suitable Chapel and Social Centre for the students at the University of Illinois.

The reason that this matter should have the attention of Church people throughout the country is that our Church has such totally inadequate equipment to care for the spiritual needs of its students in very many of the State Universities over the country.

For instance at Charlottesville, Va., where the registration shows that almost a third of the students are affiliated with the Episcopal Church, there is nothing but a very unattractive little wooden chapel, from which numbers of students have to be turned away every Sunday. It is terribly discouraging to the energetic, able rector, who is giving the best that is in him to see men anxious to attend service, but unable to do so for lack of room.

In Illinois the situation is even worse, for here they have to transform a lecture room into a chapel for the Episcopal students.

Nothing is more heartbreaking than to work amongst a group of splendid young men, full of life and spirits, whose interests are naturally on the things of this life, and to attract their attention sufficiently to induce them to attend the morning service, then to see them turned away for lack of seating capacity. Or, as at the University of Illinois, it is humiliating to have to invite the students of our Church to service in one of the same lecture rooms which has been in use all the week, and perforce retains much of its secular appearance.

Of the importance of the work in the State Universities John R. Mott, Secretary of the International Y. M. C. A. Committee, has the following to say:

"The State University in America is of unique importance. It is a place of great moral and religious stress and strain. There are no other fields nearly so fruitful.

"I would rather be related to a field like this in the next five years, than in any time which I have experienced in the years I have traveled among the nations.

"The Universities are the only hope. They are the main strategic battlefield."

There is no better authority on this subject than Mr. Mott, for he has recently traveled in every part of almost all the nations of the world, and when he calls the University the "main battlefield" we may rest assured that he knows what he is talking about, and that the Church that neglects its fortifications in this strategic section is certainly going to lose ground all along the line.

An interesting feature of the effort that is being made to get a chapel at the University of Illinois is that the initiative comes from the students themselves.

They held a meeting and adopted a set of resolutions which will be good models on which to base like action at other similar State institutions and we therefore print

them herewith as follows:

"Whereas we, the Episcopal students in the University of Illinois, realize the urgent need for vigorous missionary work in our institutions of higher learning as well as in our foreign missionary fields; and

Whereas we feel that students who are forced to be away from the organized parishes of their home towns for three-fourths of the year should have an adequate center for religious activities; and

Whereas the membership of a University group is a fluctuating one, and since it can be only partly self-supporting, the parishes throughout the state may help to establish the work here, Be it resolved:

I.—That we make our friends and parents in the parishes at home familiar with the conditions and importance of this work;

II.—That we draw up definite plans wherein the said parents and friends may demonstrate their willingness to cooperate in this most important work;

III.—That since the Episcopal Church at the University of Illinois is the only religious body on the campus holding services in a classroom and running without the combined aid of all their Church members throughout the state, we hereby dedicate ourselves to the erection of a real Church Building at the University of Illinois."

We believe that if the Episcopal students in the State Universities of the country would take action similar to this that it would create a sentiment in their respective states that would be irresistible, and we cannot commend too highly the action of this group of enthusiastic young Churchmen.

The luncheon mentioned at the beginning of this article was the result of this student meeting, and at it a number of undergraduates spoke urging the importance of this enterprise. A committee has been organized with Brewster Stickney (class of '25) as student secretary. An attractive folder has been prepared, stationery printed, and a vigorous campaign begun to raise the \$300,000 needed to accomplish this great purpose.

Surely there is enough love of their Church in the hearts of the alumni of Illinois to carry through the undertaking that these young men have begun.

Furthermore we trust that their example will inspire a movement in other State Universities so that we shall not allow this important battlefield in our Christian warfare for the conquest of the world to remain unfortified.

We notice too that the letter paper used by the committee bears the names of the three Bishops of all the Dioceses in the State (Illinois, Quincy and Springfield), and the folder sent out carries a hearty endorsement from each of them. Indeed, Bishop Anderson says that he "feels humiliated" at the situation.

Most of our states now have more than one Diocese, and the work at the State University should be recognized as an inter-Diocesan responsibility and opportunity, especially as to its physical equipment, and the example of Illinois must be followed in order to have the Episcopal

Church properly represented at our State Universities.

As we looked the other day at the utterly unattractive little wooden chapel at the University of Virginia with its patched roof, one could not but think that Virginia

Churchmen, like Bishop Anderson, would "feel humiliated" at the poor showing that our great Church renders at such an institution.

M.

WHAT IS THE GOSPEL?

Under the department of Letters to the Editor we publish a communication, which is a criticism of a recent editorial on the twelve-hour day. We call especial attention to this letter, because we believe our readers will enjoy the vigorous style and evident sincerity of the writer. We do not at all agree with him, but that in no way detracts from our respect for his opinion or the ability with which he expresses it, and because we know that he represents a large body of our Church people today, who should have a hearing, we take all the greater pleasure in printing his letter.

As will be seen he is greatly worried, if not actually indignant that ministers in the pulpit should take an active part in the fight to eliminate the twelve-hour day, and wants them to stick to the Gospel.

He is exactly right, so far as the importance of preaching and teaching the Gospel in the Church is concerned.

The whole point at issue is, what is the Gospel? The way, and the only way, to answer that question is to turn to the Holy Scriptures, the source of all wisdom, and the way of salvation.

When we take up the Bible some of us will be quite startled to find that the struggle for better laboring conditions is not something new that has been introduced into our pulpits in the last few years, but that the first great advocate of ameliorating the condition of the working man was no less a leader than Moses, and that the first legislation on the subject is the Fourth Commandment.

Even a casual reading of the Book of Exodus will show that it was the terrible condition under which the children of Israel lived and worked that led to the raising of their deliverer. Thus in twenty-third verse of the second chapter we find the words, "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage," and again Moses in receiving his commission was told that "the Lord said, I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their task-masters, for I know their sorrows." Would these good people who want the "pure Gospel" turn their backs on conditions which interested God many centuries ago? In Egypt they had a twelve-hour day and a seven-day working week, and their cry came up unto God "and God heard their groaning." Shall we in the Church stop our ears under circumstances in which God listened?

Again our critic with reference to agencies for the betterment of mankind, says "these things are not religion, and certainly not the Christian religion."

Let us look again at the pages of the Scripture, and we shall find that the twenty-second chapter of Exodus contains verses which cover the Travelers Aid Society work, treatment of widows, which would include widows' pensions, and usury. In the Book of Leviticus there are whole chapters relating to public health, giving minute instructions as to quarantine and disinfection.

In recent years what seems to us a new method of dealing with criminals has arisen, known as the probation system, whereby certain offenders are allowed to remain at large upon specified conditions. We think it very modern, but it is suggested in the thirty-fifth chapter of the Book of Numbers and in the ninth chapter of the Book of Deuteronomy, where provision is made for "cities of refuge" into which certain classes of criminals could flee to protect them from mob violence, and where they could live, evidently under the supervision of the priest, for it tells us that at the death of this official they could leave the city. So we see that the probation system here is

outlined in the earliest books of the Bible, and, like practically every other phase of Social Service, it is a part of the Gospel.

But, some one may object, late discoveries, and recent scholarship has shown us that Moses did not write the Pentateuch. As a Seminary professor remarked the other day, "It is now as much a settled question that Moses did not write the Pentateuch as is the Copernican theory of the solar systems." Of course we are aware of this, nevertheless, even if he was not its author and these books were put together several centuries after his death, and compiled from three different manuscripts, we can rest assured that there was, without doubt, an oral transmission from mouth to mouth for many years upon which our present documents are based, so that these late discoveries need not in any way detract from our veneration for our Bible.

Again some one else may object that we have been referring to the Old Testament and not to the Gospels of Jesus Christ. Did not Our Lord say "I came not to destroy the law, but that through me the law might be fulfilled."

Further, did He not teach us to pray in those gracious words, so familiar to us all, and which we have always called His prayer, "Our Father who art in Heaven, Thy Kingdom come on earth as it is in Heaven?" When He told us in the same prayer to say "Give us this day our daily bread" He did not expect us to sit about with our hands folded waiting for God to put food before us. So when we pray "Thy Kingdom come on earth as it is in Heaven" it imposes upon us the sacred duty, and the glorious opportunity of doing all in our power to bring to pass that longed-for condition in which God's Will shall be done here on this earth as it is in Heaven.

Now look with me into the home of the man who works twelve hours a day, seven days a week:

He must rise at 5:15 A. M. to give him fifteen minutes to dress, another quarter of an hour to eat his breakfast, and a like time to get to his work by six o'clock. He gets home again at 6:15 P. M., probably by seven o'clock he has washed and eaten supper. In order to get eight hours' sleep, which is necessary for health in that kind of physical exertion, he must be in bed by nine-fifteen. He has just two hours and a quarter of his weariness to give to his family, his books, the development of his soul. How dwelleth the Kingdom of God in that man's home?

And yet many of our good Church people say we must shut our eyes to this condition and "preach the Gospel."

Is it not pertinent to ask if they know what the Gospel really is?

Some of our readers may think the following article on the application of the Golden Rule to a business proposition is out of place in a Church paper, but it seems to us that an attempt to apply literally the teaching Our Saviour to any phase of life, is worthy of attention from Church people.

This article is published in pamphlet form by the Murray Press in Boston, and it reads almost like a fairy tale. As one follows the startling results of a real genuine application of Christian principles in a manufacturing town of today, the impression comes that God is just as able, and just as willing to perform miracles now, as He was in the days of Elijah, or at the beginnings of the Church.

It is worthy of note that this pamphlet reached us about the same time as "The Letter to the Editor" referred to above, and that both of them come from clergymen who are veterans in their Master's service.

M.

DARING TO LIVE UP TO THE WORDS OF CHRIST

By Arthur Nash

(We feel that this article is so much in line with the purpose of "Christianity and the Community," that we have surrendered that page to it this week.—R. C. M.)

Part I.

THE A. Nash Company had just gotten nicely into operation when our country was forced into the World War, and both of my sons entered the service. I became disheartened and discouraged; there was but little development in our business during 1917 and 1918, but during those two years, like millions of others, I was doing much deep heart-searching and sincere thinking.

During 1917 the pastor of a church in Cincinnati was called away one Sunday and asked me to fill his pulpit; he also requested that I give a layman's view of, "What is wrong with Christianity?" At that time, and in my anguish, I could not consider the subject lightly, and it was in a spirit of prayerful truth-seeking that I entered into the study of this momentous question.

During the preparation of this address I read the articles of many writers who claimed that Christianity was a failure, but in each one of them I found that the thing they were condemning was not Christianity, but the lack of Christianity. I could reach but one conclusion, and that was that Christianity had not been given a trial. The thing that is wrong with Christianity is its lack of application by its adherents.

It was a revelation to me to find how much the Great Teacher, the founder of Christianity, as well as all the prophets, had stressed the gospel of social and economic righteousness.

My study of these things did not end with the great war, but is still continuing. I have been able to reach only one conclusion, and that is that all our social and economic controversies, hatreds and strifes come about on account of the non-application of the universal religion expressed in the Golden Rule.

I found that this great law had been stated in the negative form by Confucius seven hundred years before Christ, and about the same time it was stated in principle by Isaia, and the prophets of old, and that the Nazarene had made it the climax of the Sermon on the Mount, following it by the declaration, "This is the law and the prophets."

These facts became clear to my mind about the time the armistice was signed and my boys were returned to me. At the same time our Company came into possession of its first shops. With my associates in the Corporation I decided, faint-heartedly at first, that we would give the Golden Rule a trial in our industry.

Previous to this time, like millions of others, I had regarded the Golden Rule as a beautiful expression of impracticable idealism, as something to be admired, but never attained. After we put this divine law into operation in our factory I felt that there was something sacred about our plant every time I entered it; now, I know this is true. I realize we have invoked the highest law of God's universe.

THE GOLDEN RULE IS THE DIVINE LAW GOVERNING HUMAN RELATIONSHIPS, ACCEPTED BY ALL RELIGIONS AND PROCLAIMED BY ALL PROPHETS AND TEACHERS OF EVERY CREED. IT IS THE ONLY INFALLIBLE, WORKABLE, INDUSTRIAL AND ECONOMIC LAW IN THE UNIVERSE TODAY.

I do not say it has solved all labor troubles in our factory; nay, it has done more, it has eliminated all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife and selfishness; it has done more, it has ushered in love, contentment, cooperation and happiness; it has not only cast out hell, but has brought heaven to us.

I need not remind you that the year 1919, the initial year of what was then an experiment with us, will go down in history as the year of strikes, industrial upheavals and war. This was especially true in the clothing and textile industries. The clothing business, which had been known as the sweat shop of underpaid, underfed pauper labor, was the industry into which we had decided to introduce the Golden Rule. Do you wonder that we were faint-hearted and expected to fail?

You also remember that during 1919 there were not only strikes, destruction of property and even murders in the clothing industry, but the one complaint of every one was, no production. You also remember that clothing mounted to unheard of prices.

The year 1920 was ushered in with the same conditions, but conditions soon changed, and the last six months were a period of stagnation in the textile and clothing business; it was a period of non-buying, cancellation of orders, some factories running part time, others closing down entirely and still others being forced into the

hands of receivers, together with frantic price cutting and efforts to unload among retailers, from the Atlantic to the Pacific.

Let us get this picture of general conditions in the clothing industry before our minds: 1919 and early 1920, strikes, small production and exorbitant prices; the last six months of 1920, small business, orders canceled, factories closed down and unheard of price-cutting among merchants. 1921 was a year of readjustment, general shrinkage in industrial activities, many business failures, and very little expansion. During 1922 business started on the upward swing, temporarily at least, and the first two months of 1923 finds business and financial heads very optimistic.

Holding this picture in our minds, let us take a bird's-eye view of a factory where the Golden Rule, God's economic law, holds sway.

During the year of strikes The A. Nash Company had no strikes.

During the year of non-production The A. Nash Company increased their production over 1,000 per cent.

During the year of high prices The A. Nash Company manufactured made-to-measure suits and overcoats to retail at from \$16.50 to \$29.00.

Now note what happened when stagnation hit the industry. The A. Nash Company was not, at any time during 1920, able to get out its orders on time. Our faithful workers had not had a vacation since 1918. The early part of this year we promised them two weeks in July. We were forced to cut this figure to one week.

Let us take a look at the cold figures by which the hard-headed business man and banker measure success.

In 1918 our total business was	\$ 132,190.20
In 1919 our total business was	525,678.43
In 1920 our total business was	1,580,700.46
In 1921 our total business was	2,077,559.00
In 1922 our total business was	3,751,181.52

During the first two months of 1923, which brings us to the date of this statement, we have booked more orders than we did the first two months of the two previous years added together, the exact figures being—

(As we are in the special order business each order represents a suit or overcoat.)

Orders Received.

January and February, 1921	14,425
January and February, 1922	21,645

Total for these two years.....	36,070
January and February, 1923	38,166

Perhaps the reader can better grasp the growth made during the last four years by considering the following facts:

At the beginning of 1919 we had an authorized capital of \$60,000 with a \$4,000 deficit; we now have a capitalization of \$1,000,000.00 with \$984,700 issued and paid for. Of the original capital stock the writer owned over five-sixths and the workers owned nothing; of the present capital stock the writer owns only a little more than one-half and the workers about one-third.

At the beginning of 1919 we had a little less than one-half of a floor in the Power Building, and our entire working force, including salesmen, office workers and factory workers, was less than one hundred. At the present time we occupy several acres of floor space and our entire working force is over three thousand.

In addition to our large Cincinnati plant located at Elm, Henry and Pleasant Streets we have the following branches distributed in the large cities, each of which will average more floor space than we originally had:

- New York, 395 Fourth Avenue.
- Philadelphia, 909 Walnut Street.
- Boston, 359 Boylston Street.
- Chicago, 620 South Dearborn Street.
- Kansas City, Mo., 212-214 Sterling Building, Eighth and Grand Streets.
- St. Louis, Mo., 4431 Olive Street.
- Columbus, Ohio, 56 East Town Street.
- Buffalo, N. Y., 76 East Genesee Street.
- Toledo, Ohio, 124 Superior Street.
- Pittsburgh, Penn., Room 6, Diedrick Building, Ninth and Pennsylvania Avenue.
- Detroit, Mich., 45 Montcalm, W.
- Memphis, Tenn., 211 Madison Avenue.
- Oakland, Cal., 294 Bacon Building.
- Los Angeles, Cal., 517-518 Chamber of Commerce Building

(Continued on page 10.)

A PLEA FOR THE MAN IN THE RANKS

By E. K. Hall

Editor's Note: This is the second of the series of articles taken from an address delivered by Mr. Hall in the Spring of 1923 under the auspices of the Illinois Manufacturers' Association, in Chicago. Mr. Hall was born in Granville, Illinois, in 1870. He was graduated from Dartmouth College in 1892 and from Harvard Law School in 1896. He practiced law in Boston as a member of the law firm of Powers and Hall until 1912, when he became vice-president of the New England Telephone and Telegraph Company. In 1919 he was elected vice-president of the American Telephone and Telegraph Company in charge of the personnel and public relations, in which field he is a recognized authority.

LET us see first if we can agree upon the true nature of an industrial organization and the worker's relation to it. First of all, his relation is voluntary. It having become impossible for him as an individual to discharge his responsibility of producing something for society, he joins with other workers and with people willing to supply the tools or the capital to buy the kind of tools required in the modern industrial processes. They join together in a cooperative enterprise to produce something which society requires. The worker is to receive wages in proportion to the value of his services. The capital is to receive wages in proportion to its service and its risk.

Capital's Interest in Industry.

Now, if that is the way the organization is set up, who is going to run it? There is not very much question about who ought to run it. Obviously, the people who have taken their own savings, and risked them in the enterprise, are entitled to run it and to have the final and last word to say as to its management. They are entitled to appoint the men who shall for them manage and conduct the business. That sounds like good sense. It is equity. It is sound business. And I never have seen a man in the ranks who questioned it. The man in the ranks admits that is a fair proposition.

But what the man in the ranks would like to do is to know something about the plans. He is willing to turn the proposition over to the other people to run, the people who bought the tools, but he would like to know where the job is headed. He would like to know something about the plans. He would like to know something about the results from time to time. He would like to make suggestions once in a while. He would like to discuss his relations with this joint enterprise. He would like to talk about his compensation and his reward from time to time. He would like to talk over and know something about the changes that are going on, whatever they are. He would like to have something to say about them, or he would like to ask about them.

If an order that he gets looks to him from his point of view like a stupid order, one that is not in the interests of this joint enterprise, he would like to talk with somebody about it. If a practice seems wasteful he would like to have it explained. In other words, he would like a chance to be heard, and he is right. He ought to have a chance to be heard. If he does not have a chance, he is bound to feel that he is out of it, that he does not belong, that he is in the wrong pew. He begins to believe that this is not the joint enterprise that he was led to believe it was. There is not the mutual interest, apparently, that he has heard talked about. Then, of course, he loses interest, and he feels that under those circumstances he is not getting a square deal; and he is not getting a square deal. He may be getting first-class bang up good wages, but there is a whole heap of difference between a square meal and a square deal!

If we can agree that the industrial organization is really a voluntary organization for group effort, then it is not so much like an army, but it is more like a team. The team has many members often with widely diversified duties, but every one is supposed to perform his function at the right time, and in the right way, so that the team can reach the team objective, whatever that objective may be. And success in any large industrial organization, assuming reasonable ability of the men and women on the team, is going to be proportionate to the amount of real team play that there is in the organization.

Now, you cannot have real team play without team spirit. What is team spirit? Well, I do not know just exactly what team spirit is. I do not believe there is anybody in this room who can accurately define team spirit. But there probably is not a man in this room who has not

at some time or other felt it. We talk about a team, and originally we thought of a team of horses. We know approximately what a team of horses can do. The engineers can take their slide rules and tell us just how much horsepower we can figure on, and it is a definite fixed amount, just so much horsepower, always figured in the same way. But that is not the way you measure manpower. Who has a formula that can say what manpower is per man? Nobody knows, because in addition to his muscle—he has two intangible elements of power—brain power and will power.

Elbow-to-Elbow Contact.

In some magical way the elbow to elbow contact of men working together with a common purpose and toward a common objective stimulates these two intangible elements of man power to a degree of joint accomplishment far beyond the aggregate of what the same men working separately could possibly attain. That indefinable something is team spirit. It is group morale. It defies defeat. It insists on success.

How are we going to get team spirit? Would it not be fine if we had it in industry? Would it not be fine if every man in the ranks was just straining, on edge to get in and help the other fellows put the thing across, whatever it is that you are trying to put across? Well, how are you going to get it? You can only get team spirit in this way: Every man on the team must know that he is a member of the team and that the team is banking on him no matter how humble the position, no matter how seldom he carries the ball. He has got to realize, if he is going to get the team spirit that he is a real member of the team. Now, he must know also what the team objective is; he must know whether it is going this way, or that way, or the other way. He must know something about his team mates. No man is going to give all he has got, and then some more, unless the fellow right next to him, and the fellow over here, and the fellow over there, is giving all he has got, and more. Then is when you get your team play.

But you have got to know the men on the team first. You have got to know them well enough to believe in them, and bank on them, and you have got to get into the frame of mind where you want the team to win, and you are going to make it win. Then you have got something approaching team spirit. Then, win or lose, you will get the thrill of joint accomplishment, the inspiration that comes from elbow touch elbow effect and that is one of the greatest of all incentives for human endeavor.

Here is the plea I want to make for the man in the ranks. Make him a member of the team, just a straight, honest-to-God member, and treat him like one till he realizes himself that he is a member. That will take time. It will take quite a lot of time. He does not think he is on the team now. He does not think that you think he is on the team now. He thinks that you consider that your team consists of the men whose names are listed on your organization chart—the chart showing your line and staff organization. He thinks that he is working for that team, and not on it.

Throw Away the Military Spirit.

The first thing to do is to make him realize that he is a real, actual, recognized member of that team. This requires no change in organization. You can keep the form of organization you have, the staff, the line, and the men in the ranks. But it is time to throw away all of the military spirit, and all of the military theory. Keep the form, but do away with the military caste and the military theory. Then call in your line organization and just explain to them that there is something new; that you are going to play this game in a bigger way than you ever have before, and let them know what you are trying to do, that you are trying to take hold of the man in the ranks and bring him in, and make him a real member of the team, and make him understand that he is a member of the team. Explain it patiently, and carefully to your line organization. They are backbone of your business. They are the backbone of industry. They will make or break the whole proposition. Tip them off that it is all right to keep some of the discipline, for we have to have it in government, and just as we must have it in war. But just whisper to them that discipline, in order to be firm, does not have to be rough. Tell them that what you are doing is not making any change, but you are simply enlarging the responsibilities of the line organization; you are making them responsible for something new; and that is for giving the opportunity to the man in the ranks to really get into the game, and get some fun out of it. You might tip them

—the line organization—to let the man in the ranks carry the ball once in awhile.

Now, the line organization is pretty liable to think that their chief and perhaps their only function is to direct. How would it be to tell them that from now on, they have an important additional function, and that is to interest, to stimulate, to inspire and to humanize? Tip them off on this too, that instead of trying to have a team that is depending solely on a few stars, from now you are going to have a star team, and then get out your Kipling and read "The Maltese Cat," and see what the difference is between a star team and a team that is staking its success on a few individual stars.

Well, what next? How are we going to get this team play? What we are after is the sympathetic, earnest, honest, determined cooperation of the human factors in industry. How are we going to get that? There is no definite formula for it. There is no fixed, ready-to-use, ready-to-wear program. It is a question of dealing with all the human reactions, and everything that that implies—human emotions, yearnings, discouragements, weaknesses, hopes and ambitions. It is not an exact science, and there is no exact formula, and the problems will differ in every industry, and they will differ in a given industry, in every department, and in every department they will differ more or less according to the individual.

A VISIT TO THE GENERAL SYNOD IN JAPAN

By the Right Reverend F. R. Graves, D. D.

I HAVE just paid a visit to Japan in order that I might attend the General Synod held in Tokyo on the days April 25-28, 1923, inclusive. The opening service of the General Synod was held in Holy Trinity Cathedral. In the choir were the Bishops of North Tokyo, South Tokyo, Osaka, Kyoto and Nagoya, together with the Bishop of Korea and the Bishop of Shanghai who were visitors to the Synod. The seats of the nave were occupied by the delegates to the Synod and a large congregation of Japanese and foreigners. Holy Communion was celebrated by the Bishop of North Tokyo and the sermon was preached by the Bishop of South Tokyo, the entire service being of course in Japanese. At eleven o'clock the Synod met and organized for business, the Chairman being the Senior Bishop, Bishop McKim, of North Tokyo. The House of Bishops and the House of Clerical and Lay Delegates sit and deliberate together. The eight Dioceses were represented each by five clerical and five lay deputies, making a House of eighty. The proceedings began with the reports of Committees and the discussion of the Budget of the Missionary Society of the Japanese Church and the Budget of the Executive Committee together with certain changes in the Constitution of that body which had been proposed. The Executive Committee is a body elected by the Synod but has very much larger powers than our Standing Committee of the General Synod, inasmuch as it handles very large questions of business and finances of the Church, which would be under our system left for the Synod itself.

The chief reason which induced me to accept the invitation to attend the Synod was that it was proposed to erect two Japanese Dioceses and it seemed well worth while to take the journey if by so doing I could gather information as to how such a matter was handled in the Japanese Church which might be of value hereafter in our own deliberations.

On Thursday afternoon this most interesting and important business was taken up, the question being whether the Dioceses of Tokyo and Osaka should be established, these Dioceses to have Japanese Bishops and the work within them exclusive of the hospitals and educational institutions to be supported by the Japanese, the Dioceses to be formed out of certain portions of the present Missionary Dioceses, and in each case to include a part of the area now included in the American and a part of that included in the English Missionary Dioceses. In each case a petition asking for the formation of these Dioceses had been presented to the Synod by a number of self-supporting parishes greater than that which is required by the Japanese Canons, which is five. The Diocese of Tokyo was described as the capital and its suburbs which is known as Greater Tokyo. Osaka is the next largest city in Japan and the chief city of industry. The question of the Diocese of Tokyo was the first to be settled. One of the delegates stated the important facts which made this step advisable. He stated that there was a partial endowment fund which had been begun by Bishop Awdry and that this had been increased by pledges amounting to Yen 43,000 from the Japanese, that the desire for Japanese Bishops had behind it no wish to get rid of foreigners but solely what was considered to be the good of the Church, and that the preliminary arrangements had been satisfactorily settled with the Missionary Societies in the matters of the property to be handed over and the temporary continuance of aid to the parishes which would be included in the new Diocese which were not at present self-supporting.

Before entering upon the discussion the Synod paused for some moments of silent prayer. A lengthy debate followed mainly on the question of what was the meaning of the words "self-supporting parish." When the vote was finally taken it was decided unanimously that the Diocese of Tokyo be established.

The question of Osaka after some debate was referred to a Committee and did not come up for final discussion till Friday afternoon and was much harder to settle than that of Tokyo. There were differences of opinion

between one of the parishes which it was proposed to include and the other parishes which had signed the petition. The debate was at times very warm and the interest intense. At last a happy understanding was reached and the vote (in this case also unanimous) established the Diocese of Osaka, and then the whole Synod joined in prayers and in the singing of the Gloria in Excelsis.

On Friday morning while the Synod was awaiting the report of the Committee the Bishop of Korea and myself were invited to address the Synod. I had, therefore, the honor and pleasure of congratulating the Synod on behalf of the Church in China on the establishment of the Diocese of Tokyo under a Japanese Bishop and upon the order and ability of the debates to which I had listened, and of inviting the Synod to send a representative of the Japanese Church to attend our General Synod in 1924.

On Saturday a Canon on Deaconesses was discussed and also a Canon on Suffragan and Assistant Bishops. There were many questions before the Synod and I have mentioned only what seemed to be of chief importance. The question of the two Dioceses was of course one of absorbing interest and the gallery was generally full of Church people who wished to hear the debate. I was told that a non-Christian who had come to hear what was said about Osaka was so struck with the Christian spirit in which those of opposing sides of the question discussed and settled their differences that he declared that he would become a Christian and I can well believe it for even to one like myself who could not follow the speakers the impression made by what was translated for me and by the evident earnestness of those who spoke was very strong.

I should have mentioned above that the election of the Japanese Bishops for the two new Dioceses will be made by the convention of the parishes in each Diocese concerned and lies outside the province of the General Synod except in so far as the election to be effective has to receive the approval of the House of Bishops and of the Standing Committees of the various Dioceses.

In every way the Synod was a meeting which was well worth while going to Japan to attend. The ability and character of the delegates who were in many cases doctors, lawyers and business men of standing was noticeable, and the order and dignity of the proceeding was admirable. There appeared to be no indication of any anti-foreign feeling and no party division on ecclesiastical lines.

On the evening of the first day I was invited to be one of the guests at a dinner given in the Imperial Hotel by the Churchmen of Tokyo to the Synod. There were at least two hundred to sit down at the tables and one had the privilege of meeting a number of leading clergy and laity.

One thing which impressed me very much was that the General Synod is not paid for in any way by Mission funds and the Synod fund is raised by an assessment on each parish and out of this the general expenses of the Synod are paid, as well as the traveling expenses of the delegates. Each delegate is entitled to a third-class railway ticket and this applies to the foreign delegates as well as to the Japanese. Owing to the lack of communication and the greater distances in China this method presents considerable difficulties, but the principle upon which it is based is undoubtedly the right one, which is that the Synod being the organ of the native Church should have its expenses provided by that Church. Bishop McKim told me that the same rule obtains for the Diocesan Synods which are also no charge on Mission funds, and although we may not be able to fully adopt such a system at present, it is clearly the end at which we should aim and towards which we might do more than we are doing at present to persuade our Chinese brethren to move.

In conclusion I must express how much I appreciated the privilege of being present at this Synod and of being a witness of the accomplishment of so many years of missionary effort by the establishment of the two new Dioceses, and I have certainly brought back with me an increased sympathy and I trust a greater understanding of the Church of Japan and its work.

Daring to Live up to the Words of Christ

(Continued from page 7.)

ing, 150 Broadway.

No, friends this is not a miracle, except in the sense that acting in harmony with God's law always produces miracles. Every one of you will know, when I tell you what we did, that there could have been no other result.

God's Law at Work.

When I discovered that God had given as infallible a law governing human relationship as the law of gravity, and decided to make conditions favorable for that law's operation, I began to study conditions in our industry. I discovered that at that time, and practically at all times since Eve sewed the fig leaves together, the textile and clothing industry had been the poorest paid industry in the world.

Having made this discovery I called our workers together at the end of 1918 and told them of these conditions, and that we expected to make the Golden Rule the only governing law of our industry, so long as we ran the business. I told them that it would be my policy when any of them came to me, which they were at liberty to do at any time, to ask myself this question, "If I were in your place and you were in mine, what would I want you to do?" I asked them to let the same rule govern them in their actions.

We at that time occupied a half floor in what is known as the Power Building in Cincinnati, a building largely occupied by clothing manufacturers. From the day that we decided on this policy both our production and volume of business began to increase.

One block from us was located a large wholesale whiskey and distilling company, occupying a building of six stories and a basement. On account of conditions that you will all understand, they were anxious to dispose of their lease and give possession July 1, 1919.

We went to our bankers and gave them an outline of our condition, and of the opportunity we had to get this building, estimating that it would necessitate a loan of \$50,000 to make the move and equip the new building to take care of our business. The bankers agreed to give us this credit and we took on the new proposition.

At the time we made this deal the big strike of clothing workers of Cincinnati was going on. As there were many other clothing factories in the same building with us, the entire building was surrounded by pickets during this period. The first week of the strike our help were literally forced to fight their way through the picket lines; after the first week, for some reason not explained to us, our help were practically unmolested and even treated with courtesy by the pickets.

The first of July, 1919, we moved into our new quarters, which contained about seven times the floor space that we had occupied in the Power Building. The strike in the market had not been officially declared off. We called our little group of workers together and talked over with them the condition of hate and strife in the market and told them that we had borrowed \$50,000 to make this move, had done so on account of our confidence in them, and that on account of conditions in the market we did not want to run general advertisements for help to fill our new factory. We asked them to bring in their friends and train them to do the same work that they were doing, and in increasing our working force 600 per cent. and our production over 1,000 per cent. we never ran a single advertisement.

When we first called our people together and talked over the condition in the industry and proclaimed the Golden Rule as our governing law, we had a picture of a profit sharing system of paying wages, which we submitted to that little group. Their confidence in the management was such that they said they did not want that system, as they would rather have their pay each week, and were willing to leave it to the management to figure out what could be paid in a weekly wage. During the increase of production and on account of the wonderful loyalty shown by our workers we made several increases in wages during 1919. Each increase was based on a certain increase in production which had been previously announced to them.

When we took our inventory at the end of 1919 we found that in spite of these increases in wages and the enormous expense of moving and setting up our entire plant, we had made a net profit of \$42,000 on an investment of \$60,000. The actual condition at that time was that we were paying bigger wages, selling our product for less money and making a greater profit than any of our associates in business.

As soon as our inventory was completed and the figures verified we immediately went before our workers with them. We felt greatly chagrined, because it is our belief that this is an unjustifiable profit to make from the labor of others; we frankly told our workers so; that this statement must go to the government and a large share of this money be paid in income and excess profit tax, and we im-

mediately put into effect another increase in wages in our factory. The increase ranged from ten to twenty percent.

Now, consider this fact: at the end of February, 1920, we again went into our cost for manufacturing for the months of January and February and found it had not cost us quite as much per suit to manufacture during those two months with this new increase in effect as it had during November and December before we made it.

We immediately called our working force together again. This time we told them that when we presented the profit-sharing proposition there was only a little handful of them, and it was possible for us to figure approximately what each one was producing each week, but that since our working force had increased to over four hundred, and we were producing a little better than a suit of clothes every two minutes, and especially on account of the unsettled condition of the woolen and textile markets, at that time, it was not possible for us to tell with any degree of accuracy what each one was producing per week, or what the cost of a garment would be before it was made. We again laid before them the profit-sharing basis of arriving at a just wage, and told them that we knew of no other way to solve the problem. This time they voted unanimously to adopt this system.

By the plan presented to them the profits were to be divided among them on the basis of salaries earned, twice each year. I did not know, nor had I thought, of any other basis of division, and I think probably no other basis had occurred to the employees when they accepted this one. But when they got back out into the workrooms, the Golden Rule began to work in their minds. Imagine my feeling when a few days later the following petition was laid on my desk:

Realizing that The A. Nash Company is using every effort to be truly just and democratic, and realizing that in making the final adjustment of wages on the profit-sharing basis a very large share of this final payment, as at present intended, would go to those making big wages, and heartily agreeing with the management that it is not just that the lion's share of the profits should go to any individual, or small group of individuals, we, the undersigned, all of whom are drawing a weekly wage of over sixty dollars (\$60.00), do hereby petition the management of The A. Nash Company to distribute the workers' share of profits, which is to be distributed July 1, 1920, on the basis of time worked instead of on the basis of wages drawn.

This will give those making the smaller wage an equal dividend with those making the larger one, and we believe is not only needed by them, but is just and in keeping with the policy of our Company. We are sure this will be appreciated by all the help.

L. J. Rashland, Harry Ense, Frank J. Garret, L. A. Baumann, Clifford Redmond, John L. Burg, Samuel Friedman, Frank Prinzbach, Louis Srank, Edward Reichert, H. Brauer-Louis Frank, Edward Reichert, H. Brauer-man, M. Viner, Edmund T. Clayton, Gus W. Fisher.

Let me impress on your minds just what that petition meant in our factory. The skilled labor, like the cutters and the off-pressers who were making from \$75.00 to \$90.00 per week, signed a petition that their poorest paid fellow-worker should receive the same dividend that they did. In our place we have some old ladies who are past the age of learning to run machines, or doing skilled operations, whom we keep to help them feel that they have some degree of independence in life. Besides these there are the beginners who on account of their lack of experience are not drawing large wages. If the dividend had been made as originally intended the highly paid workers would have gotten six or seven times as much as these old ladies and the beginners who really needed it. When the dividend was made in accordance with this petition every one who put in the full six months received \$91.80 as his share of the dividend, or a little over \$3.50 for each week's work. If you could have seen the faces of the old ladies and beginners when they received this amount, perhaps more money than some of them ever had in their life, you would have known that the highly paid members of the group were duly rewarded for their Christian act.

Now let us study for a moment the question of the increasing volume of business during this period of stagnation and price cutting. When we decided to make the Golden Rule our governing law it was impressed upon every mind that doing to others as we would be done by,

did not simply mean employer and employee, but meant each customer on our books as well; it meant that every garment we sold must be of a standard that we would be willing to accept, and sold at a price that we would be willing to pay if we were in the customer's place; it meant that we all saw behind each order a fellow human being whom we wanted to deal with as we would want to be dealt with. It was an honest effort at applying the Golden Rule that fixed our prices during the 1919 and early 1920 orgy of high prices and profiteering.

The long suffering public was conscious of these facts, and while others were losing the confidence of the public we were gaining it, so that when the time came that the public went on a non-buying strike we were no more affected by that strike than we were when the laborers went on a non-productive strike, because in applying the Golden Rule, dealing justly with the public, we had won their confidence in the same way we had won the confidence of our employees.

(To be continued.)

FINDINGS OF THE MADISON CONFERENCE.

As a result of the Church Conference of Rural Workers, an account of which was given on this page last week, the following conclusions were reached:

1. That the National Council do everything in its power through the Department of Publicity and every other available agency to stress the importance of rural work and to awaken the conscience of the Church to its duty.

2. That the Department of Religious Education adapt its educational policy and program to the rural field.

3. That where it is not being done, the theological seminaries be requested to present rural work as a vocation to the students and offer courses to prepare them for it.

4. That the Department of Missions be urged to send only specially trained men to the rural field.

5. That the entire diocese or missionary district be divided into counties or such territorial units as local conditions suggest, and that ministers be appointed over these units who shall have territorial jurisdiction over all persons within them not included in organized parishes or missions, as instanced in Chenango County, N. Y., and the Diocese of Virginia.

6. That the diocese or district feel the responsibility for the support and extension of the rural work within its borders, for we feel that the city church obtains a great

part of its strength from the rural field and should recognize the debt.

7. That the rural worker recognize the two-fold nature of his office, first to bring his fellowmen to God and secondly as leader of the social forces to advance the Kingdom of God in his community; and in developing his leadership to avail himself of the various social and economic agencies of the county, state, nation and Church.

The following clergy attended the conference: The Rev. C. N. Lathorp, Secretary of the Social Service Department; the Rev. C. M. Davis, Domestic Secretary of the Department of Missions; Archdeacon G. H. Severance, Spokane, Wash.; Archdeacon W. W. Reese, Salt Lake, Utah; the Rev. C. T. Bridgman, Secretary for Work Among the Foreign-born; the Rev. C. B. Blakeslee, General Missionary, Mitchell, S. D.; the Rev. M. B. Goodall, Rice Lake, Wis.; the Rev. William J. Vincent, Lapeer, Mich.; the Rev. H. S. Ruth, Ashland, Wis.; the Rev. James J. Crawford, Chadron, Neb.; the Rev. Oscar Meyer, Oxford, N. Y.; the Rev. M. M. Fryer, Roosevelt, Utah; the Rev. N. B. Quigg, Streator, Ill.; the Rev. H. N. Tragitt, Lake Andes, S. D.; the Rev. F. D. Goodwin, Warsaw, Va., and the Rev. F. W. Jones, Hollandale, Miss.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

VIGOROUS CRITICISM.

Mr. Editor:

In your issue of June 30, in your leading editorial, "A Reply to a Valued Critic," I find the following:

"Certainly there are many people in the Church * * * who feel that religious papers ought not in any case to deal with economic and industrial subjects. These are the same people who speak of the necessity of ministers preaching only the 'pure Gospel.'"

Later on in the same article you refer to one of the weekly magazines as having secured a report from people met in the street as to whether they were interested in the Church, or, if not, why not.

And you made comment:

"A startling proportion of those spoken to had no concern for the Church whatever, and in an overwhelming majority of such cases the reason given was that they thought that Churches did not mean anything of consequence in the life of today."

It has always seemed strange to me that men who apparently think as you do about what the Church is and what the preachers should preach in their pulpits, do not seem able to grasp that the fact to which reference is so often made that the men in the street are not thinking highly of the Church, is because, yielding to such urging as yours, the Gospel has been largely extracted from modern pulpits.

I am assured from both observation and experience that those Churches where the Gospel is preached, there is no difficulty in the matter of interest and attendance.

Those Churches which have been led off in the last twenty years into competition with lodges, benevolent as-

sociations, gymnasium classes, and social economics are the ones that have lost the interest of the public.

These very commendable movements throughout the world for the betterment of human conditions are following the principles enunciated by Christ to guide human action. Their connection with the preaching of the Gospel of Jesus Christ for the salvation of the world is that of result. They are not that Gospel. They are not religion at all; certainly not the Christian religion. These movements for Social Service can be and will be performed lovingly and willingly by men and women who have faith in Jesus Christ as their Saviour. They are also performed by men and women who do not believe in Jesus Christ as their Saviour.

When these efforts to replace the gospel of Jesus Christ as the Saviour of the world by various phases of Social Service in the pulpits shall cease altogether, and those pulpits shall return again to the preaching of the salvation through Jesus Christ to a lost and heedless world, there will return to the Church that interest, that reverence, and that affection, which belongs to it as a place in which to worship God as Jesus Christ has revealed Him.

Feeling as I do that Christianity has been dealt a severe blow in the house of its friends by this strangely successful effort to have things done for human betterment by the Church as an organization, instead of leaving these results to the natural outcome of individual and organized expressions of love and obedience to Jesus Christ, their Saviour, I earnestly voice a protest against the use of the pulpit for the preaching of anything but the "pure Gospel."

Religious newspapers, like your own, are exercising not only their privilege but their duty, when emphasizing these applications of Christian ethics in the outward life of Christian men and women. Social Service and the practical application of Christian principles should be the theme of every religious paper.

But the pulpit is to extend the knowledge of Jesus Christ as the Saviour of the world. The Church should be a sanctuary for the conserving of human faith in, and worship of Almighty God through His Son, Jesus Christ, Our Lord.

So soon as from the pulpits comes only the "pure gospel"; and so soon as the Church returns to its true place in the lives of men and women as a sanctuary for troubled souls, and a place in which to worship Almighty God as a loving Father, and Jesus Christ as a loving Saviour of the world; just so soon will the Church resume its place and serve the purpose for which it was intended.

Danville, Virginia.

J. CLEVELAND HALL.

NATIONS OF THE WORLD REPRESENTED AT BOYS WORK CONFERENCE

By Armstrong Perry

HERE was a time when a minister, if asked to start activities for the boys of his Church, usually replied that he did not have time. The "regular activities" of his Church absorbed his entire store of energy, and the possibility of finding and training leadership, among the laymen, for the boys who were in the period when they must be either won or lost did not occur to him. If the Sunday School lost the boy as soon as he became old enough to think for himself, it meant only that the rising generation was departing from the path to God, not that the Church ought to do anything about it. It would have surprised, and probably shocked, one of those old-time ministers if he could have seen a thousand Churchmen from all parts of the world gathered at Portschach, Austria, in June for a twelve-day conference in which the reports showed vigorous Y. M. C. A. work for boys going on in every corner of the globe, and large plans laid for reaching all the boys who do not have, at present, leadership such as the Young Men's Christian Association provides.

The delegates came from Argentine, Arabia, Austria, Australia, Belgium, Brazil, Bulgaria, Burmah, Canada, Chili, China, Czechoslovakian Republic, England, Estonia, Finland, France, Germany, Denmark, Greece, Hawaii Holland, Hungary, Iceland, India, Ceylon, Italy, Ireland, Japan, Latvia, New Zealand, Norway, Palestine, Poland, Portugal, Roumania, Russia, Spain, Syria, Scotland, South Africa, South America, Sweden, Switzerland, Turkey, Uruguay, United States of America, Wales and Yugo-Savia. Some of these countries have more Catholics than Protestants, some more Protestants than Catholics, some more non-Christians than Christians, but in all of them the Y has preached and practiced so effectively the gospel of Christian service that it has won the hearts of the people and they demand it to help them in the difficult work of reconstruction.

For years prior to this Second World Conference of Y. M. C. A. Workers among Boys, commissions studied the physical, legal, religious, vocational, domestic, civic, national and world-brotherhood aspects of boyhood throughout the world. When the conference met, it was well provided with data on which to base findings. Never before has such a contribution been made to the study of boyhood. Any Church worker who will secure the reports and findings from the Y. M. C. A. headquarters and read them will find himself face to face with the world problem and also see clearly his own place and the place of his community in its solution. The Y. M. C. A., a very efficient arm of the Christian Church, has entered the doors into non-Christian lands opened by Christian missionaries, and given to thousands of boys some of the benefits of Western civilization. It has also earned a welcome in lands where the people were not accustomed to associate the Christian Church with social service. Its ideal of the four-fold development of the whole man, physical, mental, social, and spiritual, from the moment when the adolescent takes his direction toward usefulness or destruction, has made a strong appeal and in some countries, notably China, it has spread with astonishing rapidity.

There were many picturesque figures at the conference. The high hat of the Metropolitan of the Greek Church, from Saloniki; the turbans of Indians; the faces of yellow men from the Orient; the bushy beard of the Icelander; the Scout officials' uniforms of a score of nations; the gay feathered hats and the embroidered sheepskin shorts of the Tyrolean; all these were features in a picture of world brotherhood. The official language, selected by a commit-

tee on which there was no Anglo-Saxon, was English. Interpreters were used and language groups were formed in which proceedings that had taken place in English were discussed in different mother tongues.

At the last moment an auditorium had to be built, for the registration exceeded the expectations of the committee by more than fifty per cent and there was no building at the meeting place large enough to hold the entire number. In this auditorium hung national flags presented by many governments or their representatives. The United States had two, one the gift of Secretary Denby and the other of General Pershing. Around the walls were displayed photographs of boyish activities directed by Y. M. C. A. leaders from the equator to the polar regions. These exhibits showed that Bible classes, basket ball games, radio clubs, summer and winter camps, hikes, nature study clubs, all sports that the American boy enjoys, are relished equally by the boys of other lands. Delegates testified that wherever the boys of one country play the games of another, a spirit of friendliness for that country grows in their hearts, so games and religion are not so far apart as, in olden days, religious leaders thought they were.

Frank discussion brought out the difference in the points of view of the leaders of boys in the several nations. Then an address by some outstanding orator of world-wide vision—Dr. John R. Mott, G. Sherwood Eddy, Dr. Jules Bovet, the eminent Swiss psychologist; Canon Rogers, the Chaplain of the King of England; or Dr. Carl Fries, of Denmark, or some other authority—swept away the mental obstacles to cooperation on an international basis.

In the end, all delegates decided that the time was ripe to go forward with a comprehensive program for the boys of the entire world. They pledged enough money to pay six men for three years to extend the work that experience has proven to be so effective. Mr. E. M. Robinson, who was loaned by the American International Committee to the World's Committee for the organization of this conference will remain at Geneva and direct these six men.

Before leaving Portschach, the delegates raised a fund to purchase the field where games and sports were demonstrated for the Conference. This will be presented to the village as a permanent memorial of the Conference. This step was taken in response to the desire of the Austrian boys and girls who took part in the demonstrations. The fun and benefit they derived impressed the delegates, who decided that the work should go on.

At the close of the Conference the American delegation, with the exception of a few members, left by special train for Budapest and other cities in Hungary at the invitation of the Hungarian government.

Over the Conference platform hung a banner: "The Hope of the World," meaning, of course, The Boy. Everyone who thinks knows that it is true for, as Dr. Mott said, only the boy has the unspent years. Already the national prejudices that lead to war have disappeared in groups where the Y has brought antagonistic racial elements into harmony in social service. The outlook for the future is bright, for those who still try to lead the people into war will soon be dead, and the multiplying number of boys who have learned the spirit of Christianity, whether exhibited by a Christian or by a non-Christian, will be coming on to take their places in the world's affairs. The job is not finished, but it is well begun. It seems unthinkable that there should be any disposition to hesitate or turn back after what happened at Portschach.

A LUNCHEON WHICH MAY BUILD THE UNIVERSITY OF ILLINOIS CHAPEL

The Church students of the University of Illinois have hit Chicago. They are fed up on a lecture hall as a place of worship and they are challenging the Episcopal Church in the State of Illinois to build a suitable Chapel and Social Center at the University. Under the leadership of Brewster Stickney, '25, they approached a number of prominent Chicagoans to inaugurate a drive which would cover the State. One of these men, Mr. George A. McKinlock, very generously gave a luncheon for a group of Chicago people and University students at the Casino Club in Chicago the State, was contained in these few on Wednesday, June 6. There were words, "I am red hot about the Chapel. twenty-six people present.

After a beautifully served and ample do not answer this challenge, and anxiety meal Mr. McKinlock arose and in a swer it immediately, I shall consider it quiet but graphic manner stated his a scandal and a humiliation to the Episcopal Church." He stated further that it was of vital importance to the nation. He then called upon Bishop Anderson of Chicago.

The Bishop spoke of the need of broad vision and immediate action at the State University. The high point of the Bishop's talk, and the one that will be remembered by all those present and carried by them throughout the State, was contained in these few words, "I am red hot about the Chapel.

If the people of the State of Illinois

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way in which the other denominations have entered the University of Illinois, Mr. McKinlock called upon the Rev. James C. Baker, Director of the Wesley Foundation, the Methodist headquarters at the University. Dr. Baker's whole talk should be broadcasted over the State, but this one statement is particularly worthy of note. He said, "The other representatives of religion at the University of Illinois are disappointed that the Episcopal Church has not yet made its full and proper contribution to the life of the University community."

He showed in plain figures that even when the Episcopal Church comes upon the campus in a manner worthy of its name and its traditions, still the equipment for religious work at Illinois will be inadequate. He told the story of a freshman about to enter Illinois, who, when his mother urged him not to lose contact with his Church, said, "But you know, mother, college students don't go to Church." He showed that this was very far from the truth at Illinois, and that even if all of the nine thousand students at Illinois should attempt to go to Church, less than fifty per cent of them could be accommodated in the present Church buildings.

Because Illinois is a co-educational institution, the picture would not have been complete without a word from one of the co-eds. Ruth Horner, '23, who has been prominent in school activities for all of her four years at Illinois, was the speaker. In a clear and forceful manner, and with reasoning which more than proved that her undergraduate years had been well spent, she made a plea for a place where students could work in their Church. "Give us students some real work to do!" She emphasized the fact that the ideals of human life and citizenship as set forth in the courses in sociology at

Illinois could be realized only in a believing and active Church.

The last speaker was Brewster Stickney, '25, Student Secretary of the Church on the campus. He pointed out that more Freshmen had interested themselves in the Church during the year just past than in any previous year, and that if the Church was to conserve this great power and add to it, the Chapel must be built at once. Every year of delay means that just so many more educated men and women will return to their homes without that sense of responsibility to society which should be the primary thing gained from their study.

"The Chapel," said Stickney, "must be built, and built now. It is the most important thing the Church in the State of Illinois ever has attempted. In spite of 'drives' and other competition it should not be a difficult matter to raise the necessary \$350,000, \$50,000 of which is already in the Chapel fund. Not realizing the importance of the work, the Church in the State has dallied along for twelve years with only a few awake to the need and the challenge. It must awaken. It must do it now. We must have the additional \$300,000 this summer, so that the students and faculty at the University of Illinois will see their Chapel consecrated on Whitsunday, 1924."

Upon motion of Mr. Angus Hibbard, the representatives of the various parishes present at the luncheon decided to write letters to each one of their fellow parishioners, asking them to share this glorious opportunity—the building and endowing of a Student Chapel at the University of Illinois, where our young Churchmen may worship God and work for His kingdom days. "It's for your sons and during their eager, impressionable daughters—help hasten its completion!"

Missions of the M. E. Church, South, and Mr. Franklin D. Cogswell, Educational Secretary of the Missionary Education Movement, New York. Courses on educational methods were in charge of Dr. O. E. Brown, Dean of the School of Religion of Vanderbilt University, Nashville; Rev. Leon C. Palmer, of Spartanburg, General Secretary of the South Carolina State Sunday-school Association; Mr. E. S. Lotspeich, of Nashville, member of the faculty of the Southern College of Y. M. C. A., and Mrs. M. E. Tilly, of Atlanta, specialist in methods of religious education for children. Bible classes were conducted by Bishop Bratton, the Rev. Harry Duncan, pastor of the First Methodist Church, Chattanooga; Dr. R. B. Peery, of Lenoir College, Hickory, N. C.; Dr. J. L. Kesler, of Southern College of Y. M. C. A., Nashville, and Mrs. L. W. Crawford, of Nashville, Dr. W. D. Weatherford, of Nashville, and Rev. C. G. Hounshell, of Nashville, Chairman and Secretary, respectively, of the committee in charge of the conference, acted as presiding officers.

Of special interest were two addresses on Sunday by Bishop W. B. Beauchamp, who for the past four years has given most of his time to reconstruction work in Central and Eastern Europe. He brought a report of widespread suffering, especially among the children, in nearly all of the nations he had visited, and told of the efforts being made by national and foreign philanthropic agencies to relieve distress.

A program of social events, hikes, stunts and organized play were provided in the afternoons under the leadership of the hostesses, Mrs. Thomas W. Bickett, of Raleigh, and Mrs. Neal B. Spahr, of Knoxville, and the recreation leader, Mr. Ambrose Page, Secretary of the Lynchburg, Virginia, Y. M. C. A.

It is an impressive fact for our Church people to know that Episcopalians always outnumber all denominations at these meetings. This year almost twenty-five per cent of those in attendance belonged to the Church.

Their association with those of other Churches, and participation in the informal prayer services, open forums, and so forth is of incalculable value in developing spiritual expression.

It is essentially the day of the young person, and one of the most interesting features of this conference is the large attendance of boys and girls from fourteen to twenty years old. These young people always take an active part in everything connected with the proceedings.

The setting of Blue Ridge gives it a setting all its own and makes it distinct from all other gatherings of a like nature. On its high perch in the mountains one feels near heaven even before hearing God's wonderful working in behalf of His children in spreading the Message of Life throughout the world.

Blue Ridge Conference Has Excellent Faculty Episcopalians Well Represented

About two hundred and fifty persons, gathered from fifteen states and countries, and representing nine denominations assembled at Blue Ridge, N. C., on July 5, for the annual conference on missionary education. The program and arrangements for the conference are in the hands of an interdenominational committee, composed of members of most of the mission boards having headquarters in the South. This committee is affiliated with the Missionary Education Movement of the United States and Canada, through which more than thirty mission boards of eighteen denominations cooperate in the promotion of missionary interest throughout the Churches of North America. Similar conferences are held at five other points in the United States.

The present meeting is one of the most successful ever held at Blue Ridge. The major part of the program consists of Bible classes and training classes in missionary problems, in which the delegates are prepared to lead study groups in their own churches. In addition, there are each day platform addresses and forums for the discussion of Church issues, when such well known speakers as Dr. M. Ashby Jones, Atlanta; Dr. J. O. Reavis, of Nashville; Dr. B. M. Martin, of Chattanooga; Bishop T. D. Bratton, and Mrs. Elizabeth Ross, of Keokuk, Iowa, representing the United Christian Missionary Society, have spoken.

Through the Missionary Education Movement most of the mission boards of the country unite in circulating each year a new series of mission study books on specified themes. For the coming

year these themes are "Japan" and "Saving America through Her Girls and Boys," and the new literature presenting them has had its first introduction to the South through this conference.

An especially strong group of missionaries from Japan were present to teach the new study books on that country. The Rev. S. A. Stewart, of Hiroshima, and Miss Mabel Whitehead, of Oita, both missionaries of the Board of Missions of the M. E. Church, South, and the Rev. J. W. Hassell, of Marugome, a missionary of the Presbyterian Church in the U. S.; Mr. Chung, of China, and Mr. F. Gray, of Shanghai, missionaries from other countries and from many home mission fields, made addresses. Courses on home missions were led by the Rt. Rev. Theodore D. Bratton, of Mississippi; Mrs. J. H. McCoy, of Nashville, Secretary of the Women's Department of the Board of

Church Intelligence

Religious Education.

The next meeting of the Commission on Religious Education of the Province of Washington will be held in connection with the Synod which convenes in Washington, D. C., in November next.

But the members of the Commission are not entirely idle during the interval. The Commission at its last meet-

ing outlined a mass of work to be done during the summer and saw to it that every member of the Commission had something to do.

The Rev. Howard W. Diller, of the Diocese of Bethlehem, Executive Officer of the Commission, and the Rev. Edwin R. Carter, D. D., of Southern Virginia, are between them largely responsible for the arrangement of the work. But it must be admitted that

they have not forgotten to give themselves the lion's share. Archdeacon Diller, with the assistance of the Rev. James Lawrence Ware, Educational Field Secretary of the Province, is to prepare and have printed a pamphlet setting forth the activities of the Commission since the last meeting of the Synod, two years ago. As these activities touch every phase of Religious Education from the Sunday School, through College and Seminary, and on into the ministry, the task he has set himself is no easy one.

Dr. Carter, besides serving on the faculty of the Virginia Summer School, is Dean of the Faculty for the Provincial Summer School for Colored Workers, which opened in Lawrenceville, Va., on July 9. His task is to prepare for a Provincial Post-Graduate Summer School to be held in 1924 to give to "graduates" of the elementary schools of Religious Education an advanced course to prepare them to be leaders in Training Classes, Normal Schools and Summer Schools. As this is quite a new project, Dr. Carter will have to do a good deal of pioneering, but his long experience with training classes makes him peculiarly well fitted for the task.

Mr. Harvey H. Smith, of Pittsburgh, is to work out a comprehensive scheme to use selected parishes in the Province as experimental stations for trying out various plans for the reerection of the family altar.

The Rev. C. P. Sparling, of Maryland, will arrange to hold in the fall or winter, possibly in connection with the Synod, a Provincial Congress of Young People. Several of the Dioceses have already organized their Young People and Mr. Sparling hopes to effect a Provincial Organization.

The Rev. Karl M. Block and Commander C. T. Jewell, in addition to their other duties on the Commission, will work out a plan for enlarging the Commission and for rearranging the functions of its committees so that the large work now being accomplished will be better divided among the members.

The Rev. J. L. Ware, besides conducting an intensive campaign in some selected locality to secure better methods and greater attention to the Church (Sunday) Schools, will also take steps to foster the Home Department, to promote the use of "Education Sunday," and to encourage giving by children to the cause of Missions.

The Rev. Canon W. L. DeVries, D. D., whose interest in work among students is so well known, will direct his attention particularly to the Normal Schools of the Province. To secure the Christian teaching of children, the Commission believes we must first secure the Christian education of teachers.

Finally, the Committee on Publicity is sending descriptions of the work of the commission to Diocesan and other Church papers so that the whole Province may be aroused to greater interest in the cause of Religious Education.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Interesting Services at Saint Andrew's Chapel.

About thirty years ago, the late Rev. E. Valentine Jones commenced holding services in the schoolhouse, and at the home of a private family, in the lower part of Albemarle County. Some years afterwards, with the assistance of Mr. John Armstrong Chaloner, a nice chapel was built, and named Saint Andrew's. Services have been held once a month by the Rev. F. L. Robinson, of Grace

Church, Albemarle County, and the Sunday School is kept going the entire year by its untiring superintendent, Mr. Luther J. Davis.

Mrs. G. Freeland Peter assists greatly during the summer months, and has endeared herself to the entire community.

On invitation the Brotherhood of St. Andrew of Christ Church, Charlottesville, arranged for holding a week of services at St. Andrew's, commencing Sunday, May 20, and extending through Sunday, May 27. The speakers were: Mr. Edgar Dinwiddie, of the Presbyterian Church, Charlottesville; E. I. Carruthers, J. W. Anderson, Thomas J. Randolph and L. S. Macon. These services were well attended, having from sixty to one hundred people at each, and were conducted entirely by laymen. The close attention given the speakers was very striking.

Music was furnished by Miss Fannie Meade and Mr. Worrell, assisted by Messrs. Mayo, Petersen, McMahon, and the regular choir of St. Andrew's.

The laymen of our country would receive a great blessing if they would take up such work in the rural districts.

The Piedmont Convocation will hold its autumnal meeting in Trinity Church, Meade Parish, Upperville, Va., on September 17-19, 1923. Further notice of the program will be given.

K. J. Hammond, Dean.

A granite tablet, lettered in bronze, was presented to St. George's Church, Fredericksburg, on June 27, by the Association for the Preservation of Virginia Antiquities, to mark the historic cemetery in which are buried some of the founders of the city. The tablet, which is inscribed "The Founders of Fredericksburg Sleep Here, 1732, A. P. V. A.," was presented by Mrs. D. D. Wheeler, director of the local branch of the Association, and accepted on behalf of the vestry by Mr. F. M. Chichester. The Rev. Dudley Boogher, rector, pronounced the benediction.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, Coadjutor.

Summer Services at St. John's, Montgomery.

The Rev. Dr. Richard Wilkinson, rector of St. John's Church, has gone to Philadelphia, where he will deliver a series of sermons at Holy Trinity Church. During his absence the Rev. George Osman will fill St. John's pulpit the first and second Sunday in July and Dr. Charles Hodge during the latter part of July and the month of August.

The Rev. George Osman was chaplain of a regiment at Camp Sheridan during the war and is well and favorably known to the congregation of St. John's and Dr. Hodge, now of Orlando, Florida, was for several years in Montgomery and is equally well known to the congregation.

Dr. Wilkinson also announced nine confirmations during the week, making more than one hundred for St. John's Church since the consecration of Bishop William G. McDowell last October. In all one hundred and twenty-five communicants have been received into St. John's during the same period.

Social Work Among Mountain Children.

Miss Augusta Martin, for several years a field worker in the Welfare Department of the State of Alabama, has

this month accepted a place on the staff of the Diocesan Board of Missions for the special work of opening up a Mountain Mission for the white children of North Alabama. Her headquarters are now in Scottsboro, a mission in charge of the Rev. Cary Gamble, of Huntsville.

Miss Martin is a thoroughly trained social worker and is possessed of a personality that wins the confidence of those with whom she works and the enthusiasm of those to whom she appeals for her work.

In addition to her experience in the welfare department of the state she has done volunteer social service work for the Church in Baldwin County and in preparation for her new task has studied and observed the work at Berry School, Rome, Ga., and some of our Church Schools in the Southern Highlands.

Bishop McDowell visited Leeds on July 3, and confirmed three persons presented by the Rev. Carl Henckell. This marks the opening of regular work in another of the rapidly-growing manufacturing towns near Birmingham. The First Methodist Church was graciously tendered for this service.

The Board of Missions hope to put a full-time woman worker into Baldwin County, where the Rev. J. F. Plummer has a thoroughly organized group of missions in the extreme Southern part of the state.

The Rev. E. C. Seaman has accepted the appointment of Executive Secretary of the Diocese of Alabama for the current year with residence in Gadsden, and in addition to his work as rector of the Church of the Holy Comforter, a parish comprising the three connected industrial towns of Gadsden, Alabama City and Attalla.

E. C. S.

WASHINGTON.

Rev. Jas. E. Freeman, D. D., Bishop-elect.

Assistant at St. Margaret's Church.

The Rev. Harold V. O. Lounsbury has been appointed assistant rector of St. Margaret's Church and will assume his new duties there October 1.

Mr. Lounsbury was born in Washington and received his early education at St. Albans' School from which he graduated in 1914. He received his B. A. degree at St. Stephen's College in 1919 and later completed a special course at the Virginia Theological Seminary. He was ordained deacon by Bishop Harding in June, 1922, and was made priest on Trinity Sunday of this year by Bishop Davenport of the Diocese of Easton. This service was held in the Bethlehem Chapel, Washington Cathedral.

The Rev. James Kirkpatrick, rector of St. John's Church, Bethesda, sailed on July 7 for Ireland, where he expects to spend several months. The Rev. H. Allen Griffith, chaplain of the Soldiers' Home, was in charge of the services and preached the sermon at St. John's on Sunday, July 15.

The Rev. William Curtis White, rector of Christ Church, Washington parish, has gone to Intervale, N. H., to spend the summer, expecting to return September 15. During his absence, the Rev. Edwin D. Kizer, of St. Andrew's Church, Dallas, Tex., will be in charge of the parish.

The Rev. John S. Moses, rector of St. John's Church, Georgetown, held a prayer service on Sunday afternoon, July 15, in the grounds of Holiday House, the vacation home of the Girls' Friendly Society, near Mount Vernon.

The Rev. John J. Hamilton was in charge of the services at the Chapel of the Good Shepherd on Sunday, July 15, in the absence of the Vicar, the Rev. C. S. Abbott. Mr. Abbott and his choir boys are spending two weeks in camp at Cornfield Harbor, St. Mary's County, Md.

The Rev. W. A. McClenthen, D. D., rector of Mount Calvary Church, Baltimore, was the preacher at eleven o'clock at St. Margaret's Church on July 15 and at the open-air service in the afternoon at the Cathedral.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

St. Peter's Church, Norfolk.

On the sixth Sunday after Trinity a very beautiful Alms Basin was dedicated at the morning service at St. Peter's Church, Norfolk. The basin, which was the work of J. & R. Lamb of New York, was given by Captain Wm. J. Blue, one of the prominent laymen of the parish, in memory of his mother, Mary Ann Blue, who died in Dublin, Ireland, July 9, 1920. The inscription on the back of the basin reads: "To the Glory of God and in Loving memory of Mary Anne Blue, my Mother. July 8, 1923."

A much greater interest is being taken in the work of the parish by its members, due to the excellent work of the new rector, the Rev. Norman E. Taylor, who took charge on the First Sunday after Easter. The outlook for the future is most encouraging to those who have consistently worked to keep the church open during the time there was no rector. Already Mr. Taylor has endeared himself to all with whom he has come in contact, and even during the hot weather the congregation has shown a steady increase.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Break Ground for New Parish House.

Bishop Garland presided and turned the first spadeful of earth Saturday afternoon, July 14, at the breaking of ground for the new parish house of St. Barnabas' Church, Rittenhouse Street, Germantown. Addresses were made by the Rev. E. Sydnor Thomas, rector of St. Barnabas; the Rev. John H. Chapman, Dean of the Germantown Convocation and rector of St. Paul's Church, Chestnut Hill, and by the Rev. Gilbert Pember, who represented the Executive Council of the Diocese. The Rev. Henry L. Phillips, D. D., Archdeacon of Colored Work, also made an address.

The parish building, when completed, will contain an auditorium, gymnasium, shower baths, and all other equipment of an up-to-date parish house. It will be of Chestnut Hill stone and the contract price is \$35,000. It will be finished in February.

The funeral of Charles Biddle, a prominent lawyer of Philadelphia, was held Friday afternoon, July 13, at All Saints' Church, Torresdale, where he had been a vestryman for many years.

Services at the church were conducted

by the Rev. William L. Glenn, of Baltimore. He was assisted by the Rev. Walter Marvine, vicar of the Chapel of the Redeemer, Andalusia. Interment was in the churchyard of All Saints'.

Mrs. Biddle and one son, Major Charles J. Biddle, army aviator in the war, survive. His home in Andalusia was built by his grandfather, Nicholas Biddle, president of the United States Bank and a leading financier of his day.

Two graduates of the Church Training and Deaconess' Home, of Philadelphia, have been appointed by the Department of Missions of the National Council as missionaries to the Nenana Mission in Alaska, where they will go in August. They are: Misses Alice Willing, North Hill, Cornwall, England, and Miss Eola Helen Clark, Plymouth, Conn.

R. R. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Coadjutor Elected.

The special convention, called by the Bishop for the election of a Coadjutor-Bishop of the Diocese, met in the Pro-Cathedral Church of the Nativity on Thursday evening, July 12. The Bishop made a short address after evening prayer was said, calling the attention of the convention to importance of the work before it and his reason for calling the special convention.

The convention then adjourned to the parish house when nominations were made. The following were nominated:

The Rev. Frank W. Sterrett, rector of St. Stephen's Church, Wilkesbarre; the Rev. Howard W. Diller, rector of Trinity Church, Pottsville; the Rev. William M. Weir, Church of the Redeemer, Sayre. The next morning just before the convention met to ballot, the Rt. Rev. David L. Ferris, D. D., Suffragan-Bishop of Western New York, was also placed in nomination.

The following is the result of the balloting:

	First.	Cler.	Lay
Frank W. Sterrett	23	83	
Howard W. Diller	13	34	
William M. Wier	1	5	
Bishop Ferris	14	40	

Second.

	Cler.	Lay
Frank W. Sterrett	25	87
Howard W. Diller	15	29
William M. Wier	1	5
Bishop Ferris	10	47

Third.

	Cler.	Lay
Frank W. Sterrett	30	102
Howard W. Diller	14	25
William M. Wier		
Bishop Ferris	7	36

On the third ballot there were fifty-one clerical and one hundred and sixty-four lay votes cast. The Rev. Mr. Sterrett, therefore, had a majority in both orders and it was moved to make his election unanimous. The Rev. Messrs. Diller, Clattenberg and Glasier were appointed to present the newly-elected Coadjutor to the convention. The Bishop warmly welcomed him and expressed the hope that he would accept his election. In a speech that plainly showed deep emotion, the Rev. Mr. Sterrett thanked the convention for their confidence, and promised to accept the office, should the Church confirm his election.

The Rev. Mr. Sterrett has spent his whole ministry in the Diocese.

He first was a missionary at Grace

Church, Dorranceon—now Kingston. From Grace Church he was called to be curate at St. Stephen's Church, Wilkes-Barre, in the latter years of the life of Dr. Jones of sainted memory. After the death of Dr. Jones, who served St. Stephen's for forty years, Mr. Sterrett was elected as rector. He continued the fine traditions of St. Stephen's Church for generosity to all good causes, as well as the simple, spiritual services which have been so helpful to communicants and visitors alike.

During his rectorship the Church has added largely to its communicant list; its Church School has been the largest contributor to missions in the Diocese for several years past; property to the value of more than \$300,000 has been added. The parish house now being built at a cost of \$150,000 will be done by September.

Mr. Sterrett is an approachable, sympathetic gentleman and his election has given great satisfaction.

H. P. W.

OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

Oregon Summer School.

The Eighth Oregon Summer School will meet on the banks of the Clackamas River from July 24 to 31. This is the stream where Kipling declared he found the finest fishing in the world, where under a noble grove of fir trees, a delightful camp has been opened. The faculty include the Rev. Dr. H. H. Powell, the Rev. Herman R. Page, Mrs. Wilson Johnston, the Rev. Thomas Jenkins and Archdeacon Jay Claud Black. The different topics to be handled include Bible Study, Christian Social Service, Missions, Religious Education, and Group Leadership. The evening programs are of a popular nature and include illustrated travel talks on Brazil and Liberia, by John W. Lethaby, moving pictures of the Near East, by J. J. Handsaker; the Development of Church Music, by Tom G. Taylor, and two outstanding addresses on Church Unity by Bishop W. P. Hemington of Eastern Oregon. Additional subjects cover Church Architecture, by Mr. Jameson Parker; Study Program for 1923-24, by Mrs. T. W. Kirby, and Children's Work, by Lolita Holmes. The text books used are Barrett's "Social Service Through the Parish"; Arthur J. Brown's "The Why and What of Missions," and "Church School Ideals."

The Rev. J. A. Cleland of St. Paul's Church, Oregon City, Oregon, is the Secretary and will welcome reservations without delay.

J. W. L.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Church Work in the Bronx.

Conditions in the great Bronx Borough, bordering on Westchester County, are improving in some measure from a Church point of need. In overwhelming numbers Jews have poured in and in many districts have driven Christians out to a family. In parts of the Bronx, single streets, solidly built up with six-story apartments, reveal not a Christian family for a distance of a mile. The Manhattan conditions repeat themselves in the Bronx—streets littered with papers, push-carts loaded with merchandise, not fruits alone, but often traveling cloth-

ing stores, shoes, hats, cold drinks—everything Jewish wit can devise and Jewish money will buy.

Now it is found that in some small measure Jews are moving on, and Christians are taking their places. Some new developments are bringing in Christians rather than Jews. These developments surpass anything in size and number the world ever saw in the suburb of any city. Fancy a handsome steel framed, brick structure, eight and ten stories in height, covering the whole block, and alone housing 1,500 people—a fair-sized village. Then look about and see a dozen such structures, partially built, building and being moved into. Millions and millions are being invested in just such structures.

Right in the heart of such developments stands St. James', one of the older of Bronx parishes, the Rev. Dr. DeWitt L. Pelton, rector. A site secured years ago, and near it a St. James' public park named for it. On its land this parish is now erecting a handsome apartment. Building now is tax-free for ten years, and owing to the demand the city is helping in tax exemption. Loan companies are helping with money. St. James will have a fine invested endowment. It is wise business and sound Christianity.

St. Margaret's on the Bronx East Side, long thought swamped by Jews, is far more prosperous than ever before. Christians remain, some few ones come in, and, when repairs were needed to the fabric at a cost of \$10,000, some Jews came forward and subscribed. The Sunday School, larger than ever, stands second in the city in proportionate amount contributed to missions. The plant, occupying an entire block, is not only free from debt, but has \$5,000 endowment—a start. Well kept, handsomely laid out grounds, it is one of the most beautiful Church plants in the Diocese.

C.

EASTERN OREGON.

Rt. Rev. Wm. P. Remington, D. D., Bishop

Bishop Remington's Preliminary Conference.

On June 14 at Pendleton Bishop Remington held his first conference with the clergy and workers of the District.

The clergy present were: Archdeacon M. S. Goldie, of Cove; the Rev. S. W. Creasy, of La Grande; the Rev. Alfred Lockwood, of Pendleton; the J. A. Ten Broeck, of Detroit, Mich.; and the Rev. L. G. H. Williams, of St. Stephen's, Baker.

Mrs. Crandall, of Hood River, President of the Woman's Auxiliary, and Mrs. Flagler, of The Dalles, President of the House of Churchwomen, were present, as were also representatives from Echo, Baker, La Grand, Wesson, Enterprise and Pendleton.

Bishop Remington reported on his most vigorous campaign of visits all over the Diocese and, with Archdeacon Goldie, had covered all points where Churchpeople were known to be, and had started new work in a number of points where Churchpeople were found. He also announced completion of buildings at Bend and Klamath Falls and the coming of the Rev. Mr. Linly Miller to Hood River in September and the Rev. Dr. Tebeau, of the Virginia Seminary, to Bend early in July.

All clergy present made reports and Mr. Ten Broeck spoke on the Nationwide Campaign. Mrs. Remington spoke on Women's Work and Mrs. Crandall and Mrs. Flagler on their respective organizations.

Clergy coming in are assigned the

charge of missionary territory in connection with their regular parish work and the way is being paved for new men to come in as assistants.

The 1924 quota was presented by the Bishop and accepted by all present and Eastern Oregon has pledged the fine sum of \$5,000 for Missionary Work.

Various committees were appointed to report at the first Convocation of the Diocese under Bishop Remington to be held in January.

All phases of Diocesan work were thoroughly discussed and the outlook pronounced most hopeful.

A delightful luncheon was served by the Pendleton Ladies' Guild and the meeting closed with a largely attended reception to Bishop and Mrs. Remington at the Pendleton rectory.

Bishop Remington is now serving as Chaplain and Instructor at the Spokane Summer School at Lake Coeur d'Alene, Idaho.

L. G. H. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Student Chaplain at Bucknell.

The Rev. George H. Babcock has been appointed Student Chaplain for members of the Episcopal Church attending Bucknell University. He would be very grateful if members of the Church will make themselves known to him and Mrs. Babcock at 202 North Second Street, Lewisburg, Pa. During sessions of the University there will be a celebration of the Holy Communion the last Sunday each month at 7 A. M., and Evening Prayer every Sunday evening at 5:30 P. M.

Northern Archdeaconry Visitation.

Bishop Darlington made his annual visitation of the Northern Archdeaconry recently, and found it much easier to keep his appointments this year than heretofore on account of the excellent stone roads which now connect most of our churches. He was accompanied by the Archdeacon, the Ven. H. A. Post, and Mrs. J. M. Peck, of Tioga, Vice-President of the Woman's Auxiliary. Both of these spoke at the various services, and added much to the interest. The Northern Archdeaconry is fully alive to the needs of the Church. The rectory at Galetton, the money for which was gathered by the Vicar, the Rev. John Oliphant, almost altogether outside of his parish, has been deeded to the Diocese. It is a large house worth nearly twice the price that was paid for it. The newly-repaired rectory at Blossburg is now most comfortable, and as soon as it receives the coat of paint already arranged for, it will be an ornament to the neighborhood. The rectory at Wellsboro has been so much improved inside and out that one would hardly recognize it. A new organ has been installed in St. John's Church, Westfield, and Christ Church, Arnot, so badly damaged by fire, has been improved.

The congregations were good except in one place, where the baseball championship was being conducted in a field nearby, and another where a thunderstorm kept the people at home. Nearly the whole communicant list was present at Lawrenceville, and a number from that church went by motor to St. Joseph's, Mount Pleasant, where the infant grand-daughter of Mr. and Mrs. Charles Hughes, founders of that church, was baptized. On Sunday evening of the Bishop's visitation to the Northern Archdeaconry, a remarkable class, both in number and personnel, was presented for confirmation in St.

Paul's Church, Wellsboro. The rector, the Rev. George B. Van Waters, widely known for his success in the Diocese of Eastern Oregon, after only about six months in his present charge, presented forty-four people, mostly leading adults of the town. This is more than has been confirmed there in a number of years before. The congregation has more than doubled their subscriptions, and hope to pay their full quota this year. Christ Church, Coudersport (the Ven. H. A. Post, rector), is contemplating building a new brick parish house.

The St. Luke's Boys' Club, Altoona, Pa. (the Rev. George R. Bishop, rector), went to Camp at Petersburg, Pa., for the second year, on Monday, June 18. About twenty-three boys attended, under the direction of Arthur J. Davies, a student for the ministry. On Sunday, July 3, the Church School of St. Luke's, Altoona, held an interesting service. The occasion was the presentation of "Birthday Offerings," and observance of Independence Day. Arthur J. Davies addressed the assembled pupils, his subject being "The Duty of a Citizen."

A. A. H.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

New Parish Formed.

In Knoxville the property recently purchased by St. John's Church for the establishment of a Mission to be known as St. James' has been sold. The property of the Church of the Epiphany, which has been occupied by this congregation for more than fifty years, has also been sold. With the proceeds a desirable lot on North Broadway, fronting one hundred and fifty feet and running through the block, has been purchased and the two Missions have been merged under the name of St. James' Church. The property that has been acquired could not be duplicated today for less than \$50,000. The large and handsomely finished brick residence that stands on the new site will be used for the next two or three years as chapel, parish house and rectory. It affords ample accommodation for all these purposes. About one hundred families in that section of the city constitute the nucleus of what in the near future will be a large parish. The administration of all the work in Knoxville has by this arrangement been consolidated under the direction of the Rev. Walter C. Whitaker, D. D., rector of St. John's and the Rev. Leroy A. Jahn, Curate.

New Rector of Christ Church, Nashville.

The Rev. E. P. Dandridge, D. D., rector of St. Paul's Church at Petersburg, Va., has accepted the call extended to him recently by Christ Church, Nashville, to succeed the Rev. Willis G. Clark, resigned.

Dr. Dandridge will assume his new duties as rector of Christ Church parish on September 15.

The new rector of Christ Church is one of the most prominent clergymen in the Church. He is a man of fine personality, strong mental ability and is a speaker of note. He will be warmly welcomed by the Christ Church parishioners.

The Rev. H. K. Douglas celebrated his first year's work in the priesthood, and observed the patronal festival of St. Peter's, Columbia, of which he is

(Continued on page 22.)

Family Department

JULY.

1. Fifth Sunday after Trinity.
2. Sixth Sunday after Trinity.
3. Seventh Sunday after Trinity.
4. Eighth Sunday after Trinity.
5. Wednesday, S. James.
6. Ninth Sunday after Trinity.
7. Tuesday.

Collect for Eighth Sunday After Trinity.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ Our Lord. Amen.

Collect for St. James the Apostle.

Grant, O merciful God, that, as Thine holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ Our Lord. Amen.

The poem and the article following came to the office of the Southern Churchman within a few days of each other. The thought of each seems happily to complement the other, and we give them together that our readers may learn their united import.—Ed. Fam. Department.

For the Southern Churchman.

If?

The Rev. Frederick W. Neve, D. D.

If I had but the nerve to believe!

Just simply believe
That one could achieve
The things under the sun
That Jesus wants done,

If I had but the nerve to believe;

If I had but the nerve just to try!

Bravely venture and try
What the Power from on High
Could do with just me
From my poor self set free,

If I had but the nerve just to try!

Then my eyes would no longer be dim
For I should see Him
With cup filled to the brim,
And each set of sun
Would see golden deeds done,
For I should see—I should see Him!

For the Southern Churchman.

Man's Potentialities.

The Rev. Thos. F. Opie.

It is a fact that must be acknowledged by all, that no man has ever yet fully and completely measured up to his possibilities. The greatest and most influential have felt that there was still much more they might have been and might have done—despite their great achievements.

No organization, group or Church has ever yet fully and completely reached its highest and best potentialities. We are all potentially greater and finer than we ever actually become.

Reflection on this fact need not carry with it despair or shame or discouragement. The fact seems to be that the more one does, the more capacity he has for doing. The finer one becomes, the more capacity he has for fine things. We are in constant process of becoming, if we are constantly doing something worthy. It seems to be one of the Almighty's best gifts to men—the gift of multiplied and unlimited potentiality. But this power is dynamic and active only when the faculties are at work constantly, altruistically and persistently.

"Greater works than these shall ye do," said the Christ. Not only is man, cooperating with the Almighty, all-powerful—He is all-powerful to infinity! Doing all he can today, he can do more tomorrow. Thinking all he can today, he may think more and more deeply and to better effect tomorrow. Serving all he can today, he may serve more and better and with finer effect tomorrow. Loving all he can today, he may love more, and more deeply and more all-inclusively tomorrow. Developing, unfolding, growing all he can today, he may make new unfoldments tomorrow—unfoldments absolutely impossible today.

Some time ago a seer and a prophet of God, living in the rugged mountains of Virginia, evidently pondering on the ever-increasing potentialities of men, and upon the patent fact that few are even attempting to measure up to anything like their possibilities, started The Order of the Thousand-fold. The rule of this Order is "To pray earnestly every day to be a thousand-fold more useful than ever before." Of course, it is apparent that mere prayer to this effect is not sufficient. One must "pray as though everything depended upon God—and work as though everything depended on himself!" It is thus that infinite possibilities are engendered. It is thus that men and organizations may be a thousand-fold more useful, a thousand-fold more effective—accomplishing a thousand-fold more in influence and in actual service.

The Rev. Frederick W. Neve, of Ivy Depot, Va., Archdeacon to the mountain people, poet and Christian philosopher, originator of the Order of the Thousand-fold, relates its effectiveness in individual cases, in Guilds, Women's societies; among prisoners, among shut-ins, in Canada and in the islands of the sea; among the Indians of the West, among the deaf, among the blind, among the condemned, among the tubercular; in Sunday Schools, in hospitals, among missionaries, among cripples; with the League of the Isolated, the Girls' Friendly Society, the Woman's Auxiliary, the clergy and laity—the very young and the very old—men, women and children, without regard to denomination or race.

The purpose of the Order is "To increase the power and usefulness of the children of God, by inspiring them to draw by faith upon the infinite resources placed at our disposal." A grain of corn, unplanted and inactive and unused, will shrivel and decay—but the same grain of corn planted, germinating, active, will produce this year hundreds of other grains. These planted, active, germinating, will produce hundreds of thousands next season—and these, in turn, planted and allowed to germinate and mature, will produce millions—so that a single grain of corn

has the potentiality to increase its usefulness sufficiently to furnish seed-corn for all the plantations of the earth—and food for generations to come. Or else it may die of disuse—and a famine may be in the land!

How much greater are man's potentialities!

For the Southern Churchman.

The Laborers in the Vineyard. I.

The Rev. Louis Tucker, D. D.

Levi-Matthew alone records the end of the speech about the rich young ruler. The Master was reminded of a story. These stories are listed, now, labeled and analyzed and recorded. Great paintings illustrate them and books are written about them. 'Tis pathetic how many barely got written, and how many more must have missed record. Parables and parable germs together come to about forty. He Who told the forty best stories in the world must surely have told more.

Of what this "Kingdom of Heaven" He told about is, men quarrel today. The Sacramentarian says it is the Church. The Evangelical, to whom emotion is all in all, says it is a spiritual state. The Moralist, disgusted with the vices of the mixed multitude which follow the other two, insists that it is ethical conduct. Churchman and moralist agree that the man of emotional experience who neglects sacraments and right conduct is not in the kingdom. They hold the Evangelical wrong. Moralist and Evangelical agree that the man who takes the Communion with no particular emotion and does wrong afterward is not in the kingdom. They hold the Sacramentarian wrong. Yet Sacramentarian and Evangelical agree that the man who lives an ethical and moral life without emotion and without the Church cannot be in the Kingdom. They hold the Moralist wrong. The Sicilian bandit may be a rigid Sacramentarian, the dishonest, slack type of Negro may be a fervid Evangelical, the cynical woman of the world may be a merciless Moralist, Mrs. Grundy being the apotheosis of the type. Evidently something is wrong with all these schools. Yet Our Lord certainly had some meaning when He said "Kingdom of Heaven."

A penny is a fair day's wages; roughly, about three dollars now. Day Laborers get about three times as much goods for a day's work now as in Our Lord's time. A vineyard is a temporal and transitory thing and so is a day's work: so, for that matter, is a penny. Yet the whole story deals with the "Kingdom of Heaven." Can the Kingdom of Heaven be also a temporal thing? Christ's Kingdom is eternal. Yet He shall render up the Kingdom to God, even the Father. Here is a very pretty tangle which comment has not touched.

If the Lord of the Kingdom be Lord of the Vineyard, then He is Christ. Are the laborers in His vineyard the clergy? Or are they clergy and Church-workers only? or are they all Christians—in which case many go their way without work in the vineyard at all—or are they, seeing that they are called from outside the vineyard, every strong man and honest woman and little child to whom Christ says "Follow me?"

Little views are clear views but they are never true views, for they ignore part of the facts. Applying the largest possible view, we see God, Who is Love, existing Triune; the Son manifesting Himself by creation. The purpose is to increase love, the Son suffering for the Father's sake that His plan may be

realized; the Father suffering in the suffering of the Son, yet permitting it, that the Son may be manifested.

The secondary object is a vast, loyal, and glorious kingdom of intelligent beings, who apprehend the intensity of love existing between and outpoured by the Persons of the Triune God. Love works by law, the Kingdom, therefore, has ranks, thrones, dominions, hierarchies, chiefs and subordinates. The whole approaches the Father through the Son. The Son made it. Shall a member of that Kingdom approach the Son direct, or through His immediate archangelic chief? Our shriveled hearts have faint idea of the thrill upon thrill of love involved. A man whose little son kneels at his knee and prays to the greatest power he knows, and who finds that the prayer is directed to the Father upon earth and not to Him in Heaven, has some far-off dim and distant idea of the meaning. Shall Lucifer, first of the angels, shall Raphael, Gabriel, Michael, Israfel, stand aside when the great shining and most love-worthy cohorts of all angels kneel; or shall they gather the prayers, feel all the trembling thrill of love that makes them glorious, and offer them to the Son as the Son offers them to the Father. What should the man with his son do? Kneel with his son and pray.

When first all who held with Lucifer dealt with the Son through Lucifer the lie was begun; the original lie from which all lies proceed; the first failure to see facts from which comes all folly. Lucifer did not make his followers. Relation of degree and rank is utterly different from that of kind and origin. Those who loved most were safe, through utter excess of closer-pressing love; and that is the great lesson of the universe, and for its learning we are and were created. What is love? It is manifested by self-sacrifice.

Spiritual (as distinguished from physical) sin is honest and therefore irremediable. When a man honestly but wrongly comes to an honest but wrong conclusion you cannot shake him in it by spiritual means. If he be in the flesh you may reverse his attitude by presenting new experiences, especially painful ones. But if not in the flesh he distorts every new fact to support his conclusion, assimilating it only so far as it can be woven into his pre-conceived system. This process is the apotheosis of all lying; and it is sincere. That it exists at all would take too long to argue, and text-books on psychology are in every library. A fixed idea is honest. It is indelible. It may be false. To apply the microscopic psychology of earth to the great orbs of the Archangels may seem absurd. Yet we are spirits made in the image of God and they are no more. The conclusions of even a rational ant, if formed from sufficient information, would be worthy of respect.

The Kingdom, then, becomes all beings who cleave direct to the Power that made them. The rest cleave to some finite being greater than themselves, and to others through Him. This is very advanced theology, solving most of the problems of moral life; and it is so simple that Eve and Adam knew it when the Lord God walked in the garden in the cool of the day. Moreover, it is not primarily theologia at all. It is psychology, friendship, religion, business, or politics, according to the side from which it be approached.

Its first mundane consequence is the hastening of evolution by the law of the struggle for existence. This law is so reasonable that it is endorsed by modern science and quoted as showing the wisdom and justice of God. Yet, if we read the record right, death en-

tered into the world through sin, in a deeper sense than the surface-meaning of the text. Not from Infinite Love Eternal, but from finite intellect powerful, but living in time, came that struggle for existence which has made the world a shambles, so that for four miles depth it is composed of organic and metamorphic rocks; that is, of corpses. The law of this world is death. Death is not the law of heaven. The source of death is the Prince of this world, and not He Who rules where that Prince cannot come.

The Kingdom of Heaven differentiated from the kingdoms of this world. It was no longer all created beings, but only those who dealt with the Son direct. Its final outcome and result is perfect correspondence with environment, utter harmony, eternal life. The kingdom of this world is those who deal with the Son—the Logos—their Creator—at second hand or not at all. Its law, its final outcome and result, is perfect lack of correspondence with environment, utter discord, eternal death. We are of the kingdom of this world. We are born in sin exactly as we are born in death; that is, given time, we will sin exactly as, given time, we will die. An infant has neither sinned nor died; yet it is sinful, exactly as it is mortal and for the same cause. How we exchanged from the kingdom of life to that of death is told in Genesis. Commentators suggest the method of the change was sexual and is conveyed in a very grand and beautiful parable.

The final result of the bright new idea of the Prince of this world—so bright and new that, when presented, we instinctively endorse it—must be made plain to the public opinion of the universe. Philosophically, there is much to be said for it. Intellect, when divorced from love, tends to approve. Shall we deal with God the Artifex direct, or through beings nobler than ourselves: is it more reverent for a boy to deal with his father through a tutor? Were there no baby days, no clinging tiny fingers, no parent-hearts brooding over the beloved? Eliminate love, forget love, dim love, and indifference seems wise. But by all the open arms that ever ached to close around a child it is the first and foulest lie of all the universe; for God is love.

The following touching verses were written by the late Bishop Thomas M. Clark, of Rhode Island, within a few months of his ninetieth birthday:

The Last Voyage.

My work on earth is well nigh done,
I wait the setting of the sun.

I hear the surging of the sea
That beats upon Eternity.

I see far off the shadowy realm,
And thither turn the trembling helm

The winds that blew so cold and drear,
Grow softer as the end draws near.

The distant gleams of silver light
Relieve the darkness of the night.

There stand, upon the misty shore,
Faint forms of loved ones gone before.

The voice that once said, "Peace be still,"
Now whispers softly, "Fear no ill."

I sail alone, yet not alone,
The Saviour takes me for His own.

I wait His greeting when I land,
I wait the grasp of His loved hand.

—The Church Family Magazine.

Beyond the Sunset.

I watch the sunset as I look out over the rim of the blue Pacific and there is no mystery beyond the horizon line, because I know what there is over there. I have journeyed in those lands. Over there where the sun is sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look forward to as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other—that I knew. And as the afternoon sun sinks lower, faith shines more clearly and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended I think. The best of it I have done poorly: any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I shall do a better work.—Robert Burdette, in a personal letter shortly before his death.

Being Agreeable.

It is my good fortune to visit sometimes in a home of extraordinary charm. The father and mother have the good manners that might be expected of their generation; but the three young people, ranging from fourteen to eighteen, are a surprise. They are so interesting, well informed, and delightfully well bred.

When I asked their mother recently for the keynote of the training that had made them so, she laughed and said "Perhaps it's because we treat each other like strangers. You remember the newly bereaved widow in the slums who lamented to the social service worker, 'Oh, mum! 'E was more like a friend than an 'usband.' I've tried to see that we were at least as entertaining and pleasant to each other as we would be to casual acquaintances. And being agreeable has become a habit." —Christian Statesman.

Inconsistent Pronunciation.

When the English tongue we speak
Why is "break" not rimed with "freak"?

Will you tell me why it's true
We say "sew" but likewise "few";

And the fashioner of verse
Cannot cap his "horse" with "worse"?

"Beard" sounds not the same as
"heard":

"Cord" is different from "word";

"Cow" is cow, but "low" is low,

"Shoe" is never rimed with "foe."

Think of "hose," and "does," and
"lose";

And of "goose," and also "choose."

Think of "comb," and "tomb," and
"pomp";

"Doll," and "roll," and "home," and
"some";

And since "pay" is rimed with "say,"

Why not "paid" with "said," I pray?

We have "blood," and "food," and
"good,"

"Mould" is not pronounced like "could."

Wherefore 'done,' but "gone," and
"lone"?

Is there any reason known?

—The Arrow.

For the Young Folks

Love's Shepherding.

Love found me wandering in the wild,
A hungered, tired and weeping;
He bore me to His house of peace,
And watch'd me in my sleeping.

He leads me by sweet whispering streams,
Whose music, softly flowing,
Through verdant meadows, deep and still,
Is ever seaward going.

He draws me from my wayward track,
And in the straight way sets me;
And though I blindly fall again,
His pity ne'er forgets me.

Though death's dark shadows haunt my
feet,
Yet never do I fear me,
For well I know the tender grace
Of Love is ever near me.

Though hate beside the window glare,
Love by the door abideth;
And in His bosom folded close,
My soul from harm He hideth.

Thus gently through life's breaking fears
My wavering hope He tendeth;
And till the deathless day shall break,
His mercy never endeth.

—Lauchlan MacLean Watt.

For the Southern Churchman.

Silly Tillie.

M. A. G.

Tillie came along the road from school, all alone. Her face was puckered up into a frown, and she kicked at a stray pebble with her shoe. The sumac bushes that lined the roadside were blazing with color, and above them tall pines lifted their green heads to the Autumn sky; but Tillie did not see any of these things. She seemed closer and closer to tears as she turned in at the gate of her home, and went around to the kitchen door-way. There sat her mother in the sunshine, peeling apples.

"Why, here's my Tillie home!" began Mother, but Tillie broke in crossly.

"Oh, Mother, do stop calling me that name! I just hate it. Call me Matilda or Mattie or anything else!"

"Well, Matilda or Matty," answered Mother pleasantly, "eat your dinner first and then we'll talk names."

Tillie was feeling very ill-treated, but that did not take away her appetite. She sat at the clean kitchen table, and soon the good dinner her mother had kept warm for her had quite disappeared. Then while Mother cut up the apples for apple-sauce, and made out a pan-full of rolls, Tillie told her troubles.

"It's those naughty, bad Jamison boys; they started it, and now all the children call me that."

"Call you Tillie? But I think that's a beautiful name. It was my dear old Grandmother's name, you know."

"Not just Tillie, Mother! They—they call me—'silly Tilly'!" and now the tears that had been on the way ever since school ended, reached the edge of Tillie's brown eyes, and tumbled over.

So Mother put the pan of rolls aside while she took Tillie on her lap, and patted the curls.

"Do you think it's just because those

two words rhyme, that the boys call you 'silly Tillie'?" she asked.

"It must be that," Tillie answered.

"Yet there's Willie Jamison," Mother said thoughtfully, "and Millie Dennis, both in your school. If they're not called silly, there must be some reason to explain why the boys noticed that silly rhymes with Tillie."

"The first time it was Willie Jamison himself, Mother. He had a frog hid in his pocket—ugh! And as I passed his desk he opened the pocket and it jumped right out and I couldn't help squealing. So Miss Morrison called him to her desk, and he said, 'I did have it, Miss Morrison, but no girl would have told on me, but silly Tillie.'"

"And then?" questioned Mother, smiling.

"Why then, Mother, every day something would happen to remind them of it. Once I was coming home and the Andrews children were gathering goldenrod and just as I came up to them and Rob Andrews cried out 'Run! There's a snake!' I did run, Mother, and there they stood, laughing and calling 'Silly Tillie!' after me. And today Carroll Davis and I were filling the water bucket—Miss Morrison asked us to—and Carroll would not carry it evenly, but let it splash out on my apron. See, it's ruined!"

"And you?" asked Mother.

"I put the bucket down—and I 'spose I cried some. And she carried it in all by herself, and called back 'Silly Tillie.' I just hate them all!"

"No," said Mother, as she held the little girl closer, "Don't hate them, but try with all your might to make them change the opinion of you that is back of the unkind speech and action."

"But how can I do that, Mother?" Tillie asked, wondering.

"Why, darling, don't be silly. Be brave, be patient, be kind. Laugh with them, and they will soon stop laughing at you. Watch for chances to help. I'm sure my little girl has something courageous about her, and if she will forget her fears, and put her mind on helping, they will soon find it out."

"Well, Mother, if you say so, I will believe it. The worst of it was I began to feel I must really be silly! But now I'm going to try to make them forget they ever did think so." And Tillie's curls shook as she jumped down from her mother's lap.

And the very next day she did show them the "something courageous."

(To be concluded.)

Almost Human Elephants.

Teak is found in enormous forests scores of square miles in extent on the higher lands of Burma. The Irrawaddy river, a splendid stream over eight hundred and fifty miles long in its navigable portion, runs through the center of the country and, with its tributaries, forms an ideal system of transportation for the logs from the forest to the mills and shipping points.

One of the most picturesque sights in the world is the elephants at work in the city of Rangoon, at the mouth of the Irrawaddy River, where the logs arrive. At Rangoon the logs float in an undisturbed inlet. Here they are released from their inclosing boom chains. Then elephants take the logs out of the water and pile in the mill yards such logs as are not required for immediate sawing and which may need

to be stored for one or more years. The elephants performing this work is a wonderful sight. A hundred of these animals, all loyal, efficient workers, are occupied all under the leadership of "Old Joe." This elephant is the senior one; and, while he does not work himself he is foreman of the entire herd and sees to his job in an absolutely human manner, making the elephants do their work properly and keep good time. He also breaks in all beginners at the yard. When the whistle for getting to work blows at five in the morning, Joe slips along the lines of elephants and superintends the setting out, allowing no lagging anywhere. In less than three minutes the whole hundred odd elephants are on their way to the inlet, where they work in two lines. One line walks to the inlet, while the other is going from, keeping up a continuous movement exactly like an endless belt conveyor. Each elephant picks up in his trunk a selected log and goes along to the pile his driver guides him to, deposits his log on the pile, and then walks to the end of the pile and sights along to see if the log is on straight. If it is not, he solemnly walks back and puts it straight with his trunk and, to make sure it is straight, goes and has another look. These elephants methodically pile the logs with due regard to size in the neatest possible manner, without human assistance, except that of the driver, or mahout, who does little more than keep the elephants a correct distance apart in the line. When the whistle blows for dinner, the elephants instantly leave whatever they are doing, no matter where they are, and walk off to the feeding point. If an animal is in the creek with a log in his trunk, he drops it; if an animal is on the way to the pile with a log, even if only a few feet from the pile, he drops his log; if an elephant is at the pile straightening logs, he stops immediately with perhaps a log half moved into place. Then when the work whistle again blows they all come back and take up the duty just where they left off. Most of these animals have been in service a score of years, some of them much more. Old Joe, the famous boss elephant, has been at the yard for sixty-one years. If an elephant dies a recruit is brought in, whose training is left entirely to Old Joe.

Whether in the forest at work or in the mill yard, the elephant works with care, methodically, seldom shirking and in such a manner that they show they understand thoroughly what is required of them. Particularly is this so of an elephant getting out a log from a difficult piece of jungle. Sometimes the beast, or several of them, will tramp down great lanes of octopus-like undergrowth to get the logs through. In fact, in performing this part of their labor they demonstrate as much ingenuity as would a man. And for many long years to come these majestic monsters will undoubtedly continue to serve man in those far-away eastern forests, which, for all they have been extensively logged, will still be yielding when the recklessly logged forests of the North American continent will be no more.—Christian Observer.

Dandy—A Story of the War Between the States.

Dandy was born on a wind-swept Maryland hillside. He was an orphan as soon as he saw the light, and soon must have passed, but just then his mistress came. Her sweet voice called him back from death. She knelt by him, covering him with her cloak against the cruel wind, and directed her companion to go for help.

After a while the man returned with a wheelbarrow, and Dandy was placed in it between warm blankets and taken to a stable and given a drink of hot milk. In an hour Dandy could stand on his tall legs and frisk his short tail. From that moment his mistress became his beloved and he was never happy away from her.

Now these were war times, and Maryland on the border trembled when her sons rose up and sprang at each other's throats. Those for the blue and those for the gray soon declared themselves. Dandy knew the blue uniform better than the gray, and when the latter was about he was shut up tight in his stable.

Dandy was two years old when his first sorrow came. He was separated from his mistress and his distress was boundless, and but for the words of a great soldier he must have died of a broken heart.

The Confederate camp, with its starving, ragged army, lay no great distance from Dandy's stable. Each hour of the day and night his mistress came to his door and whistled softly and he replied with a gentle neigh.

In the Confederate camp the great Lee addressed his soldiers:

"Soldiers, we are in the enemy's country. About us are many dangers. In combating these dangers, commit no wrong. We are fighting for a just cause and we cannot ask God's blessing on that cause unless we observe His laws. Forget that the enemy in passing through our country left a trail of murder and pillage. Take from the strong and rich the things our necessities demand, but work as little hardship as possible. Let the order of the day be, 'Thou shalt not reply in kind.'"

Handsome Captain Duval looked disappointed, while his orderly grumbled: "Much the Yanks' spared when they passed through our state. They did not leave us a single animal and now it's our chance, and these orders, 'Thou shalt not reply in kind!'" The Captain not replying, they mounted their horses and rode from camp. They were to forage for horses and they turned their faces toward Dandy's pleasant home.

They rode up to the farm-house and knocked. After some delay an old man appeared.

"Have you any horses?" demanded the Captain.

"One," replied the old man.

The Captain looked about the pleasant farm. "Bring him out," he commanded.

The old man went to the stable and returned with Dandy—Dandy the superb, the beautiful. The Captain's eyes glowed as he looked. A word to his orderly and the Captain's worn saddle was on Dandy's back and his bridle exchanged for Dandy's halter, and the Captain mounted. What a joy in such a mount! What movement and strength and endurance was here! He galloped down the road, then came back to where the old man and the orderly waited.

"I am sorry to take this animal from you, but our necessities are greater than yours."

"One moment, Captain," cried the old man. "Let me tell you Dandy's history," and he spoke of the wind-swept hillside, the young colt lying by its dead mother, the coming of his little daughter, and the love between the girl and the horse. He called her his little girl, this kind father of Dandy's tall, young mistress, and the young man believed some child owned Dandy.

The Captain listened patiently, then they rode away, and the old man entered the house to console his daughter.

The Captain delighted in his new

mount, whom he found as gentle as he was beautiful. At evening, when they rode into camp, Dandy, though tired and hungry, was as able as when they started. But he was homesick, poor Dandy, and refused the food put before him, but he rubbed his nose against his master's sleeve and started homeward the length of his bridle. During this silent appeal his master meditated. In his ears rang his General's words, "Thou shalt not reply in kind," and in his mind's eye he saw a little girl weeping for her pet. And he saw this wonderful creature enter the next battle, obedient to command, but utterly terrified, and at last left wounded and dying, his great heart breaking for his little mistress. It was only the child of an enemy who wept, and an animal who mourned, but the words of his kind General would not be downed.

In the gray of the morning the Captain, riding Dandy and leading his old horse, appeared at Dandy's old home. Dandy's head went up and his silvery neigh broke into the song of the birds as he called his mistress.

The door flew open, a young lady sprang out, and immediately her arms were around Dandy's neck.

The Captain, who had expected to see a little girl, was embarrassed at this vision of loveliness, and stammered something about his General's orders, non-combatants, etc.

The girl, peeping through Dandy's mane, saw a handsome boy rebel, and his picture as he thus stood remained in her heart until one soft spring day long after the war a young soldier, with one empty sleeve, met her at Dandy's pasture, where she was feeding Dandy his morning sweets, and after, ever after, they came together each morning to Dandy's pasture. And Dandy! Well, Dandy knew if one was his beloved mistress, the other was his beloved master.—Nellie Bartlett in *Dumb Animals*.

A Fable.

"Little girl," queried the Angel, "how are you off for rainbows?"

"Rainbows!" said the little girl, scornfully, "How could I have a rainbow with my dull life? You have to have sunshine for that!"

"Ah, but," return the Angel, "you also have to have rain."

"Do you know," he continued, "what the rainbow colors mean?"

"No," said the child. "What do they mean?"

The Angel smoothed his long white wings. "Violet is for Other-people's-sorrows. Indigo is Troubles-of-your-own. True Blue for Honest-purposes, and Green for Happy-memories—"

"And Yellow?" said the little girl. "I love Yellow."

"Yellow is the Blessings-we-forget. Orange, splendid growing Orange, is God's-promise-of-victory, and Red is the Richness-of-life."

The Angel bent to tighten his heel-wings. "So you see, you need both sun and rain to make a rainbow."

"I see," said the little girl. "What is the sun?"

"The sun is the Love-that-is-in-you." "Oh, and what is the rain?"

"The rain is the Need-right-around you."

"Oh," said the child, "and can I—"

"You certain can," said the Angel, smiling, and he vanished.—Adapted.

The Sky Garden.

When the sun has gone to the foreign land,

And the clouds are rose and gold,

Lying in banks of color,

Beautiful, fold on fold,

The Indian children say with delight,

As the sunset's rays illumine

Ever in rich glow and gleam,

"The clouds are all in bloom!"

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IF ANY PERSONS PRESENT AT THE Virginia Theological Seminary Centennial Celebration took any good pictures, we will appreciate their sending copies of these pictures to the Rev. Dr. Wm. A. R. Goodwin, The Rectory, Abingdon, Virginia, for use in Volume II, of the Seminary History.

COUNTRY BOARD.

IN PRIVATE FAMILY, ON LARGE plantation, near Rapidan, Va. Shady porches and lawn; very large, comfortable house; all conveniences; no children. Address Box 64, Rapidan, Va.

SITUATION WANTED.

REFINED LADY DESIRES to spend remainder of Summer in mountains, or at sea-shore, as a companion, or to take care of an invalid. References exchanged. Address Miss Valerie Ford, 640 S. 39th St., Avondale Sta., Birmingham, Ala.

WANTED—A GOOD, RELIABLE, WHITE woman, of settled age, to cook, milk and help in general house work for small family. A kind home with Church privileges promised. For particulars apply to Box 156, Boydton, Va.

WANTED—A PRACTICAL (or working) housekeeper for St. Margaret's School, Tappahannock, Virginia. Small compensation offset by opportunity for valuable service to the Church and permanent home in pleasant surroundings. Address: Miss Emma S. Yerby, Principal.

resolutions were ordered upon the passing of our beloved

President, Miss Mary L. Norwood,

who entered into rest eternal on June the 25th, 1923, in the city of Richmond, Virginia.

Resolved, First, That the Board of Managers of the Retreat for the Sick hereby convey to the family of the late Miss Mary L. Norwood their deep and sincere sympathy.

Resolved, Second, That as President of the Board for sixteen years, she reached the utmost height of devotion, in her unceasing, untiring, unselfish giving of herself to the needs of others.

From her youth up she listened for God's voice and answered joyfully to every call to duty, "Here am I, send me."

Resolved, Third, That her gifts of God, exemplifying all that is pure and best in woman, will be as a beacon light, beckoning us on to greater achievements, and her spirit will remain with us always.

Resolved, Fourth, That a copy of these resolutions be sent to the family of the deceased and that they be spread upon the minutes of the meeting.

MRS. LEROY M. LEE, Chairman,
MRS. JOHN B. LIGHTFOOT,
MRS. R. P. DUNN,
MRS. CHAS. F. GILLETTE

MRS. JAMES J. SUTTON.

Passed from death unto Life Eternal at St. Elizabeth's Hospital, on June 29, 1923, MARGARET CABELL BROCKENBROUGH, widow of James J. Sutton, the youngest child of Thomas Wilson Brockenbrough and Sarah Wharton Brockenbrough, of Richmond, Va. She is survived by one son, George B. Sutton, of Richmond, and one brother, George H. Brockenbrough, of Charlotte, N. C. She was an active and devoted member of Monumental Church, from which the funeral was held. She was connected with the Daughters of the King and the Woman's Auxiliary of that Church and for three years she faithfully served as Custodian of the United Offering, Diocese of Virginia. Buoyant and joyous in her nature she possessed an unusual capacity for making friends, to whom she was always loyal and true. To her family and her many friends she leaves a heritage of courage, through much suffering, and of cheerfulness and unvarying fidelity to duty. The perfect "faith of a little child" grew ever stronger and brighter as "earth's vain shadows fled," and entrance into a new and higher life approached.

"Holy, blessed Trinity,
Darkness os not dark to Thee,
Those Thou keepest, always see,
Light at even-tide."

CHURCH NEWS.

(Continued from page 16.)
rector, on June 29. Bishop Maxon and a delegate of local clergy attended. The vestry in a body attended the early service, and with fifty other communicants, congratulated the rector on his splendid work for the year.

The Rev. P. S. Gilman, of St. Ann's, Nashville, has returned from a leave of absence caused by his wife's ill health.

B. C.

ALBANY

Rt. Rev. R. H. Nelson, D. D., Bishop.
Rt. Rev. G. A. Oldham, D. D., Coadjutor.

Memorial Foundation of the Church of St. Luke the Beloved Physician.

The Parish of St. Luke the Beloved Physician, Saranac Lake, the Rev. E. P. Miller, rector, is a notable one. In its forty-five years of existence it has done notable work. No Parish in the Diocese has had greater demands made upon it; no parish has better met the needs of its communicants or of the whole population of a peculiar community like this.

Saranac Lake is a community largely made up of seekers after health and their relatives and friends. More than a thousand calls upon the well and the ill have been made by the rector in a single year, and more than a hundred private celebrations of the Holy Com-

MISS MARY L. NORWOOD.

Resolutions.

At the regular meeting of the Board of Managers of the Retreat for the Sick, held on June the 28th, 1923, the following

mission have been ministered by him during that period. Calls from the sick and dying are frequent at all times. And yet he feels that the work is not cared for as it should be. Aside from this, mission services should be held in the outskirts of the rapidly growing village where there are numerous communicants unable regularly to attend the services of the parish church.

In view of these facts, it has been decided by the vestry to begin the creation of an endowment fund, the money to be securely invested and the income used in extending the work of the parish. Bishop Nelson has declared that a fund of \$100,000 is needed for this purpose, and that the responsibility in securing it rests upon the Diocese and the whole Church no less than upon the parish. But the vestry is less ambitious at the outset, and are planning to raise \$25,000 in the parish and among friends, trusting that the Diocese and the Church at large will aid in devising means for securing at least an additional \$15,000. Contributions to the fund are to be in the nature of memorials to those who have gone before. A permanent record of all gifts will be made in a book to be kept in the archives of the parish.

The forty-fourth anniversary of the consecration of the church occurs on July 10, when it is planned to begin the raising of the endowment fund. Following that date a canvass will be made, first among present members of the parish, and later among those who have in years past been members or whose friends and relatives have attended the services during their stay in Saranac Lake.

All friends of St. Luke's are urged to give this project serious consideration, and to subscribe generously of their means to the creation of the endowment fund.

Mr. C. M. Palmer is chairman of the committee in charge of the raising of this fund, and checks may be sent him.

"For Him every road is a road to Emmaus, where two or three walk and talk about the things of righteousness, about hope of a better earth day. He joins them in their walk, until their hearts burn with the flame of a divine Comrade walking with them and making the meaning of human event clear in the light of eternal purposes. When the humble and simple break bread, He becomes to them the bread of life, and in the sudden thrill of enlightened emotion, in human love, they know Him, Whom to know is life eternal. He is the Wayfaring God."

Personal Notes

The Rev. E. Jerome Pipes has accepted the charge of St. Agnes' Church, Franklin, N. C.

The Rt. Rev. F. F. Johnson, D. D., is spending July and August at Newtown, Conn.

The Rev. Clarence A. Grayhurst, formerly rector of All Saints' Church, Dorchester, Boston, Mass., who has accepted a call to St. George's, West Philadelphia, Pa., will take charge about September 23.

The Rev. C. C. Keller, formerly of Lawndale, Ill., has accepted a call to Christ Church, Temple, Texas.

Rev. H. P. Almon Abbott, D. D., has charge for the fourth consecutive summer of St. Andrew's-by-the-Sea, Hyannisport, Mass. His address is Osterville, Cape Cod, Mass.

DEPOSITION.

I hereby give notice that on this day, July 2, 1923, in the presence of the Rev. Robert F. Gibson and the Rev. Thomas Burgess, Presbyters; and acting in accordance with all the requirements of Canon 36 of the Protestant Episcopal Church in the United States of America: With the consent of the Standing Committee of the Diocese of South Florida; I have deposed from his Ministry and Office in the said Church and Diocese, Malcolm B. Ayres, Deacon; he having given to me in writing his renunciation of his Ministry and his request to be deposed from his Office.

(Signed)

CAMERON MANN,
Bishop of South Florida.

DEATHS.

The Rev. Pierre Cushing, D. D., for thirty-seven years rector of St. Mark's Church, Le Roy, N. Y., and one of the best known ministers of the Diocese of Western New York, died suddenly on Wednesday, May 16, at White Plains, N. Y., his death occurring on the thirty-seventh anniversary of his ordination to the priesthood.

The funeral took place at St. Mark's Church on Saturday, May 19. The Rt. Rev. David Lincoln Ferris, D. D., Suffragan Bishop of the Diocese, conducted service, assisted by the Rev. Alfred Brittain, of Batavia; the Rev. B. S.

Sanderson, of North Tonawanda, and the Rev. John Hubbs, of Geneva.

The Rev. David Hillhouse Buell, a retired priest of the Diocese of Connecticut, died in New York City on May 23 at the age of sixty years. Interment was at Oakwood Cemetery, Troy, N. Y.

The Rev. Henry Clay Kinney, senior clergyman of the Diocese of Chicago, who had recently celebrated the sixty-second anniversary of his ordination to the diaconate, and was about to celebrate his sixtieth year in the priesthood, died Saturday, June 16, at his home, at the age of eighty-five years. Funeral services were conducted by the Bishop of Chicago, the Rt. Rev. C. P. Anderson, D. D., on Wednesday afternoon. Interment was in St. Bartholomew's Cemetery at Oak Hill.

The Rev. Isaac Victor Brock, of St. Ignatius' Church, Antioch, Ill., died suddenly on June 30.

The funeral was held from Grace Church, Oak Park, on July 3.

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